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MEMOIR OF THE LATE MR. JOHN ELLIOT,

OF COUNTESTHORPE, LEICESTERSHIRE.

BY THE REV. ISAAC NEW.

OUR thoughts cling in fond recollection, and with pensive pleasure, to departed excellence. "The righteous are had in remembrance." They still live, not only in heaven, but in the affections of survivors. Linked with them in mysterious association by the possession of the same principles and the same hopes, we anticipate with joy a blissful re-union. The eternal home acquires a greater attraction and charm as our friends pass into it, and there are seasons of devout meditation when with a keener zest for the sake of those who are gone, we could wish ourselves there.

The effect of goodness in Christian character is sadly impaired when it is allied with gross defects of temper, and deficiencies of life. But when its various features are so prominently developed as to cast imperfections into the shade, it has a powerful influence, and is worthy of a reward. Such was the character of Mr. Elliot, whom we

wish to introduce to the attention of our readers. The outlines of his history are soon told.

He was born at Daventry in Northamptonshire in 1775. His father was the clerk for some years at the independent chapel in that town. But at an early period the subject of this notice was removed to Countesthorpe in Leicestershire. By what means he was brought to a knowledge of the truth we are not informed. When however but a young man, he became united to the independent church at Wigston in that county. But his views on the subject of baptism undergoing a change, he was baptized at Arnsby in 1798, and became a member of that church. In 1803 he was made a trustee. In 1820 a deacon, in 1828 he became the clerk, which position he occupied with the exception of a brief period until his last illness. And the steadiness, the consistency, the more than ordinary propriety, with which he

discharged the several duties connected with each of these official departments have their memorial deeply engraved on the minds of all who knew him.

It is difficult to describe character the varied virtues of which blend in proportionate union without the predominance of one over another. We may paint the hues of a flower, but who can paint the light whose "colourless purity is its distinguishing excellence?" We must decompose in order to describe it. In meditating long and frequently on the subject of this paper, the writer has felt no slight degree of uneasiness lest his high admiration of the excellence he would record should seduce him into a strain of indiscriminate eulogy, and thus defeat the end he would secure. It may, however, somewhat bespeak the confidence of those who may read this article to state that he writes not merely for himself, but for two others,—the present respected pastor of the church at Arnsby, and his predecessor, the Rev. J. Webb of Ipswich, from both of whom he has received copious communications, and between whom and himself there is but one feeling, one view, one sentiment, in reference to our departed friend. The former says, "Take him for all in all, I shall not very soon look upon his like again." The latter, after recording an elevated estimate of his character, says, "Very, very much did I esteem and love him, and his name will ever be embalmed in my most grateful remembrances." While one of his intelligent fellow deacons who resided with him in the same village, observed, "Mr. Elliot was one of the best men I ever knew." Let him then have his memorial, that others may diligently learn to follow him who, through faith and patience, is inheriting the promises.

The doctrinal views of our friend were those of Mr. Fuller, attaching, with

him, a greater importance to what are termed the "doctrines of grace," than perhaps is usually the case in the present day; but he was no less convinced than he of the universal aspect of the atonement, and of the divine authority of the free, unfettered overtures of the gospel. But the one theme on which, perhaps, he gloried above others was that of the imputed righteousness of Christ in order to the justification of the sinner.

He was a devout lover of the scriptures. They were daily his meditation and delight, and the truth sanctified him. "It wrought effectually." Hence it was "sweeter than honey to him." The "blessed book," using his own phrase, with a limited range of theological works, constituted his whole reading, including the Baptist Magazine, which he always highly valued, and which was ever welcomed with a cordial pleasure, not merely on account of its general articles, but as a denominational record; for whilst he was no bigot, he loved "his own people."

He was eminently a man of prayer. It was impossible to listen to his devotional exercises without feeling that prayer was to him a familiar thing. His spirit of lowliness, his lofty and adoring conceptions of God, together with his view of the relation of Christ, as the exclusive medium of approach to the Father, were more than ordinarily prominent in all his engagements. He ever prayed like a man under a most vivid impression of the impossibility of a sinner coming before his God with acceptance but through His Son. His was no irreverent talking with the Deity, but the humble worship of a consciously guilty being, who is, nevertheless, in mercy permitted to plead with his Maker.

His affection for the sanctuary was attested by a regular, unvarying attendance of upwards of fifty years.

His residence from Arnsby included—there and back—a distance of eight miles, and this journey he took every sabbath with a rare constancy, usually walking (till within a few years previous to his death) in all weathers, in sunshine or storm, in cold or heat, in frost or snow. Whoever was absent Mr. Elliot was present, or, at least, if he were absent there was a felt conviction in every heart that there was a valid reason for it. In addition to this, equally constant was he in his attendance at the chapel in his own village, at the evening service of the same day where he also officiated as clerk. This is a religious heroism which frowns with disdain on the effeminacy of multitudes who have not, perhaps, a tithe of the same distance to traverse, but who, if the ground be wet, or the sky lowers, in whimpering delicacy exclaim, Oh, I cannot go, I shall take cold! Heroism indeed! Our friend felt it no sacrifice for his heart was in it; or if he did it was the sacrifice of love. “His soul longed for the courts of the Lord.”

To support the cause of Christ was with him a vividly conscious duty, and the fulfilment of it was a source of pleasure. Its claims were not felt to be irksome, hence he met them without grudging. His liberality was always according to his means, and whatever he did in this way was marked by kindness, wisdom, and promptitude. What he gave he gave freely without reluctance, willingly without display, cheerfully without boastful ostentation. No one ever heard him complain that his religion cost him too much, or murmur at the frequency of the demand, or treat any application with indifference or disregard. Neither on the other hand did he at any time evince a disposition to magnify his gifts, or vaunt himself on account of the much he had done for “the cause.” His love

to his Lord, his sense of propriety, and his feeling of obligation combined to foster it.

The temper of our friend was meek, bland, gentle, placid, and affectionate. There seemed to be no gall in his spirit. He appeared to be an utter stranger to everything like resentment or vindictive feeling. He was kind, tender-hearted, forbearing, and forgiving, for “he loved the brethren.” He was, consequently, a lover of peace and hated strife. Dissension was a grief to him. It is a question whether he ever exhibited anything like envy, or jealousy, or malice, or revenge, so as to be detected by others. He was too lowly in his own esteem to be disturbed by such passions. Humility was a vesture which adorned him; there was nothing approaching to assumption, to arrogance, or to airs of consequence. The fraternal feeling to which Christianity attaches so much importance was in him prevalent and strong. His behaviour was therefore always respectful and courteous, manly but mild, dignified but affable. The very build of the man, and the contour of his countenance, showed that he could be as firm as a rock if there was occasion for it. But there was a blending of so much that was friendly and amiable that his demeanour never repelled, but always conciliated esteem. He had acquired the art of concealing the sternness of his decisions beneath an aspect of benignity and grace.

Uprightness and integrity distinguished his conduct. In all his transactions he was the plain, straightforward, honest man. It would be felt by most who intimately knew him to be something approaching to a wonder, for any one now to stand forward and charge the memory of Mr. Elliot with anything like chicanery and manoeuvre to gain his ends. He was too simple-minded to have recourse to trick; he

was too artless to be cunning; he was too frank for duplicity; in a word, his piety had in it too much of the principle of righteousness to allow him to indulge in anything resembling deceit. Mr. Webb, in referring to this feature in his character, says, "I never knew him become in any degree a party to mean, dishonourable deeds—deeds to which, alas! some persons of loud religious pretensions are at times found stooping. When any such acts came under his observation, a significant shrug of the shoulders silently told the utter disdain with which he regarded them. This sterling quality pervaded his entire being, you saw it in the Christian, the deacon, the tradesman, and the friend."

Fickleness, versatility, uncertainty, were unknown to the character of Mr. Elliot. "He was steadfast and immoveable, always abounding in the work of the Lord." Steadfast in his profession, steadfast in his attachments, steadfast in his devotedness to the cause of Christ, and steadfast in his adherence to the great principles of religion, he knew not what it was to be tossed hither and thither, "like a wave of the sea, driven with the wind." He could always be calculated upon in everything that was right and good. You knew where to find him when the claims of religion, or of the church, or of friendship, demanded his presence or his aid. No misgiving or uncertainty was ever felt in reference to him. He had cast anchor on the rock of eternal principle, and was therefore unmoved by the gusts of passion, the fluctuations of feeling, or the impulses of caprice. However variable might be his emotions, or the state of his inward experience, they were never such as to disturb him from that steady, uniform consistency which dignified his life.

As a deacon he was always everything that a church could wish. In

thinking much with caution and anxiety on this aspect of his character, in order to realize a correct impression, and in reflecting again and again on the scriptural requirements for the office, it is felt not to be too much to assert that he was all that the apostle demanded, and more (1 Tim. iii. 8—10); "grave," blending seriousness with dignity, "not double tongued," but free from everything that looked like equivocation—"not given to wine," but sober and temperate in all things—"not greedy of filthy lucre," the love of gain in him was no passion. "The mystery of the faith he held in a pure conscience," steadfast to the last. While completing the apostle's description, his character "was blameless," free from reproach. But in addition to all this, he was prudent, careful, constantly devoted to the welfare of the church, assiduously watchful over its interests, ever concerned for its success, sparing no effort to promote it, always at his post, ready for any labour and any sacrifice if that could be secured; kind, considerate of the comfort and happiness of the poor, who were ever the objects of his affectionate solicitude. Quoting again the words of Mr. Webb on this point, "the poor and the needy," he says, "had in him a friend and a helper. Any generous project to alleviate in times of distress the sufferings of the indigent in connexion with the church and congregation at Arnsby, had his heartiest advocacy." "He purchased to himself a good degree."

He was distinguished, too, as a clerk. "In giving out the hymns," says Mr. Davis, "and so far leading the devotions of God's house, he was most admirable; few were equal to him, none perhaps surpassed him. In explanation of his excellence in this respect, he was variously qualified for the office. He had a good, manly, full voice, and he used it without affectation, and with

perfect naturalness. He had a most intelligent perception of the meaning of the hymns, and often gave the sense by his very tones and emphasis. An idea, a sentiment, or a feeling, has often come up from the desk to the pulpit merely from the correctness and right feeling with which the hymns were read. But the great secret of his excellence as a clerk lay deeper down than this, it lay, if I mistake not, in the beautiful unselfishness of his character. He was oblivious of self, his thought was not about Mr. Elliot, but concerning the truth, the doctrine, the lesson, of the hymn he was giving out."

But he was pre-eminently the minister's friend. Three who have sustained that relation to the church at Arnsby can speak to this. The present esteemed pastor writes, "Out of my own family, I never felt a death like his, perhaps, also, because I never knew a man, not a minister, who better understood or more kindly sympathized with the difficulties of a preacher and pastor. He did not know how to flatter, but he did know how to encourage. He had too kind a heart to wound, but he was very judicious to advise. He seldom praised his minister, but he always prayed for him; he never grieved me, but often cheered me; he rendered practical obedience to the exhortation, 'Encourage him,' 'See that he be with you without fear.' His footfall as he crossed my threshold was music to my ear, and his conversation, whether he encouraged, cautioned, or advised, made me wiser, happier, better." Mr. Webb writes, "Of the three successive ministers at Arnsby, each one, I have good reason to conclude (for myself I can readily vouch it), found in him a fast friend. He sympathized with a pastor's tears, and entered into his joys. I should think he never wrung a pastor's heart with a single pang; he was ever disposed to speak good of him,

and to commend his ministry wherever his influence reached." And the writer of this paper can avow with grateful remembrance that during six years' residence in Arnsby he ever realized in Mr. Elliot a comfort and a stay, a counsellor, and a friend. He never entered his dwelling without the welcome of a smile, and he never left it without either a sorrow alleviated, or a fault corrected, or a joy inspired, or some benefit received. He knew how to reprove, but it was "an excellent oil"—to rebuke, but it was with kindness and love. But he knew also how to cheer and console, to restrain and to stimulate, to acquire the pastor's confidence, and to secure the pastor's affection, by the wisdom of his advice, the accuracy of his judgment, and the sympathies of his heart.

And to say that such a man was equally excellent in his various domestic relations, would be but to record what all would readily expect. That his two surviving sons may prove themselves worthy of such a parent is an ingenuous prayer!

"The last time," says Mr. Davis, "that our friend was at Arnsby was the third sabbath in August last; he went a few times to Countesthorpe chapel in the evening, but ere long the disease made such progress as to confine him to the house, and compel his friends to surrender all hope of ultimate recovery; his mind was generally calm, clear, happy, though at times he suffered greatly from that physical depression which a diseased liver always occasions.

"He had exalted conceptions of the divine Majesty. This appeared not only in his choice of hymns and in his opening addresses in prayer, but with great beauty and power in a conversation I had with him in the month of October; he said, 'God is very good, his gospel is very precious; how kind is his providence! He deals very mercifully

with me, I have had but little pain.' Then moving in his chair, and moving both his arms up and down, as his manner sometimes was, he exclaimed in a louder voice, 'Mr. Davis, I am overwhelmed in meditating upon the wonders of creation and the attributes of God; I think over his perfections sometimes until it is more than my poor body can bear, and I am obliged to turn my thoughts to something else.'

"During his whole illness he had great confidence in Christ, and entire dependence on his grace. In nearly my last interview with him, the question was put, 'Have you thought of any passage from which you would wish your death to be improved?' With great vivacity of manner he replied, 'Oh dear no, pray say nothing about such a poor creature as I am, my feeling is, 'God be merciful to me a sinner!' all my hope is in the rich, and free, and sovereign grace that is in Christ Jesus.' Then after a pause he added, 'If you do say anything, mind you warn and admonish all the friends to be more diligent in the ways of God, to love him more, and to serve him better.'

"As the last conflict came on he was very patient, very resigned; almost the last words he uttered, to be understood, were—

" 'Jesus, lover of my soul,
Let me to thy bosom fly.'

About half-past one on Tuesday morning, January 8th, all was over. He had conquered, and his happy spirit was before the throne; and on the Friday following we buried him in sure and certain hope of a joyful resurrection."

His funeral, however, was connected with an event which has rendered the day memorable in the history of the family. After the friends had left the residence of the deceased to convey his

remains to the tomb, his widow (a woman of just the kind of excellence which fitted her to be the companion of such a man) feeling somewhat unwell retired to bed, and when the mourners returned from the grave of the husband and the father, it was to find the widow and the mother a corpse. Thus the grave which was closing over our friend required to be opened again in a few days to receive all that was mortal of her who for fifty years had shared in his piety and cares.

The funeral discourse for these two excellent individuals was preached at Arnsby on the Sunday following by Mr. Davis, who in referring to it says, "I took two texts, the first I had fixed on before Mr. Elliot's death; I did not like to give it up it seemed to me so suitable to him, I therefore kept that and added another—Acts xiii. 36, 'For David after he had served his generation by the will of God fell on sleep;' 2 Sam. i. 23, 'Lovely and pleasant in their lives, and in death they were not divided.'"

But it may be said by some who may read this memorial, Was not this Mr. Elliot a man? was he not imperfect? had he not his defects? and if so, what were they? Admitted that he had them; and his deficiencies and shortcomings before his Maker none would have been more ready to acknowledge than he. But the writer confesses most ingenuously, after an intimate acquaintance with Mr. Elliot for nearly twenty years, that whatever defects he may have had, he scarcely knows what they were. Glad would he have been if any one had pointed them out to him for the sake of giving greater truthfulness and completeness to this record. But in his ignorance he has none to mention, except it be that he was too modest and retiring. He thought too little of himself, viewed relatively to others. He had enough of mildness and amenity,

but if there had been a little more self-assertion and importance, considering his great excellence, his influence might have been greater, his virtues more impressive, and his character have told with far greater effect. He was, however, what God made him, "an Israelite indeed in whom there was no guile;" and for whatever was good in our friend, the sovereign grace in which he

rejoiced must have all the praise. "They glorified God in me."

In reflecting, then, on the character described, and in concluding a paper perhaps already too long, the benevolent wish cannot be repressed, that every church had such a deacon, every pastor such a friend, and every village as bright an ornament of the Christian profession, as Mr. John Elliot.

THE TRANSFIGURATION OF CHRIST.

THE chief end for which Christ came into the world was to save lost men. For this purpose he assumed their nature, became their surety, and bore their sins in his own body on the cross. In accomplishing the great work of their redemption, from his incarnation to his death, by obedience to the law which they had broken, and by satisfying that justice which they had provoked, he was a man of sorrows and acquainted with grief.

During this debasement there were occasionally evidences of a divine greatness. The *light* shone in darkness; and while the darkness comprehended it not, "we (says John) beheld his glory, the glory of the only-begotten of the Father." God was *manifest* in the flesh at his birth in Bethlehem, where his mother had no room in the inn, and brought him forth in the stable, unnoticed by men; a multitude of angels appeared in the heavens above, and sung that new song, "To you is born in the city of David this day a Saviour, who is Messiah the Lord. Glory to God in the highest, peace on earth, goodwill to men."

When the period of his private life in Nazareth came to a close, and he was to enter on his ministerial course, he did not send for John, his harbinger, to come and introduce him to notice.

He went to his servant, applied for baptism with others, and, though Lord of all, submitted to be immersed in Jordan by his forerunner. In this condescension, visible attestations were given to his intrinsic dignity. The heavens were opened, the Holy Spirit in the form of a dove descended and abode on him, and a voice was heard from the Father, "Thou art my beloved Son, in whom I am well pleased."

His mission as the great Prophet and Teacher predicted in the Old Testament, was confirmed by a series of stupendous miracles wrought by the Holy Spirit. They answered other important ends; they illustrated the character of Christ, and in various ways gave evidences of his Godhead. "Virtue went out of *him*" to heal the diseased female. He stopped the bier which was carrying the widow of Nain's only son, and said, "*I say* unto thee, young man, arise." At the grave of Lazarus he stood, and with the majesty which will be displayed on the widest theatre at the last day, cried with a loud voice, "Lazarus, come forth."

At his crucifixion, the lowest step of his humiliation, when he hung for hours, a spectacle of woe to all, and of derision to many, several decisive proofs were given of his intrinsic dignity. In the heavens above the sun was eclipsed

three hours. Under his feet the earth quaked, the rocks rent, the graves were opened, and the bodies of sleeping saints rose after his resurrection, and appeared in Jerusalem. In the temple, not a great distance from Golgotha, at the exact hour of the evening oblation by the priests, when our Lord uttered the words, "*It is finished*," the vail of the temple was rent asunder from the top to the bottom, and the way into the holiest of all was laid open. Thus inanimate nature gave honour to her Master, and man also was constrained to render him homage. The penitent thief in his brief petition glorified Him who was nailed at his side, as the Lord of the invisible world; and the Roman centurion, who, as commander of the soldiers, had probably been ready to unite with them in mockery and cruelty, was led to exclaim, "*Surely, he was the Son of God*."

In Christ's life, and ministry, and death, are visible united symptoms of human weakness and divine power.

In the transfiguration a peculiar exhibition of Christ's dignity is given us, unattended by any circumstances of abasement. It is recorded by three evangelists. It took place on an insulated hill—but the precise locality cannot be positively ascertained. Mount Tabor is generally thought to have been the place. In the transfiguration the face of Christ shone as the sun, and his raiment became white and glistening. When he appeared to Paul on the road to Damascus, at midday, a light brighter than the meridian sun overpowered him and all who were with him. In Patmos the same manifestation of his majesty was made to the beloved disciple.

A bright cloud also overshadowed our Lord and those who were around him, from which issued the voice of the Father. This cloud, the emblem of the divine presence, called by the Jews the

Shechinah, had for many centuries been known to the church. When the Israelites left Egypt and approached the Red Sea, the fiery cloudy pillar appeared to interpose between them and their pursuers. It continued with them by day and by night to shelter and guide during the pilgrimage of forty years in the wilderness.

When the tabernacle was completed for the divine residence, as recorded in Exodus xl., "a cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle," and Moses was not able "to enter therein." "When the cloud was taken up from over the tabernacle, the children of Israel went onward in their journeys. But if it were not taken up, then they journeyed not till the day that it was taken up; for the cloud of the Lord was on the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." When the temple erected by Solomon was consecrated, the same symbol reappeared, "a cloud filled the house. The priests could not stand to minister by reason of it, for the glory of the Lord had filled the house of God." See 2 Chron. v. If the inquirer on this subject consult carefully the 1st and 10th chapters of Ezekiel, he will find the time and manner in which the Shechinah left the temple before its destruction by the Chaldeans. To the second temple it never returned, nor was to be found there, either the ark of Moses or the cherubim. These shadows had fled when He who was the substance of them came to his own temple.

"We," says Peter, 2nd epistle, chapter first, "were witnesses of his majesty—for he received from God the Father honour and glory, when there came to him such a voice from the *excellent glory*, This is my beloved Son, in whom I am well pleased. And this voice

which came from heaven *we heard*, when we were with him in the holy mount."

Divine wisdom is manifested in the selection of the witnesses who were with the Lord on this occasion—two from the upper and three from the lower world.

Moses had written of Him, and had been authorized to erect that ritual service which was framed to prefigure the person, the sacrifice, the mediation, and the kingdom of the Messiah. Some commentators have suggested that Moses appeared in his body, as Elijah undoubtedly did in his. This conjecture is not warranted by any scripture authority, and cannot be easily reconciled with two facts recorded of the Jewish legislator, Deut. xxxiv. 5, 6. "So Moses, the servant of the Lord died there, in the land of Moab, according to the word of the Lord, and he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day." If, as a pious commentator supposes, it had been the divine intention to preserve the body of Moses for this occasion, his death and his burial would have been unnecessary.

Moses appeared in his separate spirit, to represent the large multitude of the departed who remain in that state till the last day.

With him came Elijah who had been very zealous for the Lord of hosts, and pre-eminent for faithfulness, and labour, and steadfastness, in a declining age and a treacherous people. He had been translated in a chariot of fire, without tasting of death, and appeared in his renovated body, a specimen and pledge of the raised saints at the resurrection.

These were the two honoured to be with their Lord, and our Lord, at his transfiguration. *They talked with him.*

And what was the subject of their conversation? It was "the *decease* which he was to *accomplish* at Jerusalem"—even that event which, among all the wonders of God in creation, providence, and redemption, is and ever will be the greatest. Christ's death was the last act of his meritorious righteousness, and the oblation of that perfect sacrifice by which all the divine perfections were united and glorified in the salvation of sinners. Christ's death was the ground on which Moses and Elijah, as fore-appointed and accepted by the Father, had been pardoned and taken to heaven. See Rom. iii. 25, 26, and Heb. ix. 15, 23, 24. "For this cause, he is the Mediator of the New Testament, that by means of death for the *redemption* of the transgressions that were under the first testament, they who are called might receive the promise of eternal inheritance." Does not this teach us that the debts of ancient believers were foreborne on the stipulation of their Surety to atone for them at the fulness of time? It is added by the apostle, "Almost all things are by the law purged by blood, but the heavenly things *themselves* with better sacrifices than these." Compare Rom. iii. 25, 26, "Christ Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness in the remission of sins *that are past*, through the forbearance of God, to declare, I say, at this time his righteousness: that he might be just, and the justifier of him who believeth in Jesus."

The three witnesses from the church below were the disciples most eminent for love to Christ and zeal in his cause. On several occasions they were selected by our great Master to be with him in distinction from the other apostles—as when he raised up from the dead the daughter of Jairus, and when he retired in Gethsemane for watching and

prayer during his final conflict. These three were present at the lowest step in the ladder of his abasement, in his bloody sweat, and during his agonizing groans, and were earnestly solicited by him to watch and pray, lest they should be tempted. These three were on the holy mount, saw his divine majesty, heard the discourse of Moses and Elijah, beheld the bright cloud above, and listened to the oraculous announcement, "This is my beloved Son." At both times *sleep* overtook them. Lord, what is man? Can it be that our weakness, but for grace, does render us heavy and stupid even when meditating either on the sufferings or glory of Christ?

Long after the transaction Peter repeated it, and repeated the most important of all announcements, "My beloved Son, in whom I am well-pleased."

The transfiguration and the oracle are intended for our instruction, exhibiting momentous lessons.

1. An epitome of the gospel, "My beloved Son, in whom I am well-pleased." All have sinned: not one is righteous, no, not one: and, therefore, by the deeds of the law no flesh can be justified. But Jesus in our nature has obeyed and magnified that law—as our surety he has borne its curse, and satisfied the claims of justice. By that perfect work God is honoured, and can combine, yea, glorify mercy and truth, grace and holiness, in the justification of a sinner. Christ's exaltation is the reward of his righteousness and sufferings. See Ps. xlv. and Phil. ii., and the height of his exaltation is proportioned to the depth of his abasement. All who believe in him, and rely on his death and sacrifice are accepted and saved on the *same* ground on which rests the Saviour's glory. They are crucified with him, are quickened with him, and shall sit with him in heavenly places.

2. A model of Christian converse. "Communion of saints" is an article in a well known creed; while it may be feared that many professors and too many genuine Christians are very deficient in spiritual intercourse. We complain, and not without cause, of prevailing worldliness, of lukewarmness among the best of members, of few conversions compared with the number and amount of means employed, of error advancing, of infidelity prevailing, of many evils around us in opposition to the circulation of tracts and bibles, and local missions. Various causes might be stated. One is the *want* of spiritual conversation in the meeting of Christians. Here is a model which, if followed humbly and steadily would be attended with the influences of that Spirit who honours the Son of God.

3. A miniature picture of heaven. In God's presence there is fulness of joy, and *pleasures* for evermore. It would not be possible, perhaps, to make out a list of all the springs from which these lesser and subordinate pleasures of the celestial state are to be derived. But our chief business lies in knowing what are the essential elements of heavenly joy. On these scripture is explicit. We are to see the face of God—to behold the Saviour's glory—to be in the same place with them, yea, before their throne—to enjoy communion with the Father and the Son—to be employed in their worship and in their service; and all this in connexion and along with the holy angels and the general assembly of ransomed men. Are we prepared or preparing for this state? Do we desire, and love, and look, and pray, for it? Such was the faith and hope of the first Christians. May this character be ours increasingly, that our life may be holy, useful, and happy, and that in our death the Saviour may be glorified!

J. L.

Liverpool, June 11, 1850.

PRAYER-HEARING NOT PRAYING.

Too great importance is attached in our dissenting congregations to the preaching and to the preacher. This is frequently said, and pretty generally admitted. More correctly, however, the fact is, not that the feeling of the importance of these is stronger than, regarded by itself, it should be, but that it is disproportionate. The worship of the Most High is too lightly esteemed, and thus we come to regard unduly what should be a subordinate part of our religious services. A good sermon on an interesting subject, and happily illustrated, is the *sine qua non*; where this is, all else is lost sight of. Where this is wanting, the hour and a half spent in what is called the house of prayer is deemed to be little better than so much lost time. Is it not possible, however, that this results not so much from the light in which the actual worship of God is regarded, as from the manner in which it is engaged in?

The prayer which is offered up by the preacher is practically treated, by too many even of those who are real Christians, as calling upon them to perform a purely intellectual act by which the thoughts of the speaker are to be apprehended, rather than as leading them to the discovery of their wants and to the presentation of petitions for their supply. Does any one doubt this assertion? let him question his memory, and if he is not conscious of the truth of it, in many instances, in his own case, we will admit that the remark applies not to him. But if at any time when his mind has been for a few moments disengaged he has observed the countenances of his fellow worshippers, what has been his impression with regard to them? There has been, we will assume, a look of earnest attention and of sober-seriousness; but

what, in perhaps we might say the majority of cases, has there been beyond this? Has there manifestly been a feeling of profound reverence when the majesty and holiness of God were referred to? Has there been a visibly deep sense of unworthiness when the speaker has made confession of sin? Has there been evident a heart glowing with gratitude when thanksgivings were offered, or wrestling with earnestness when the Holy Spirit was implored, or kindling with hope when the promises were pleaded? Or has there not been, together with fixed and intelligent attention, an almost total want of anything that would indicate that the affections have been aroused, or that real prayer has been offered?

The evils consequent on such a misuse of the opportunity offered for devotion, are neither few nor small. To the individual himself they are of the utmost importance. Regarded simply as a preparative for a profitable meditation on the divine truth about to be unfolded, how deficient is it? The mind has acquired, it may be, the clearness, but it also retains the coldness, of the ice. His feeling of the necessity of a revelation, of his need of a Saviour, and of his dependence on the Holy Spirit, remains dormant; and whilst otherwise his heart would have been warmed with love, and stimulated to seek divine enlightenment, he now listens, influenced only by his natural desires, and relying only on his unaided reason. The force of sympathy, the use made of which in that meeting together which was enjoined by the Founder of Christianity, so strikingly exhibits his knowledge of the constitution of man, and the adaptation of Christianity to that constitution, has in his case been made available for no-

thing of good; it has not deepened his emotions, neither strengthening his faith, nor intensifying his joy, nor animating his zeal.

Thus does the church sustain in his case an irreparable loss; and his case becoming general an effect on her aggregate condition is produced, which to a great extent may account for the languor which she now exhibits. Were there felt among our church members simultaneously and often the same wants—were there a united craving of the same blessings, a seeking for the same consolation, a reliance on the same helping hand,—and were this known to be constant and earnest, might we not fairly expect that there would be a greater reciprocation of each other's fraternal feelings, a greater forbearance of each other's trifling acts of annoyance, a greater emulation in devoted efforts for the spread of the Redeemer's kingdom? Viewed in this light the habit we are deploring may well be regarded as to a great extent effectual in hindering the gospel of Christ.

The cause of this evil may be found perhaps to some extent in that erroneous estimate of the comparative importance of preaching and of prayer which we have, in some measure, attributed to its existence. It thus becomes alternately cause and effect. It is natural, perhaps necessary, that this should be the case with those who are accustomed to attend our assemblies, and whose hearts have not been touched by the Spirit of God. They realize no pleasure in drawing near to the throne of God, and holding communion with him,—in fact, they have no access to him, seeing they reject the appointed way; and, therefore, it is natural that they should listen to the words of the speaker when engaged in prayer as they listen to them in the other parts of the service. And the probability is that a habit thus induced will, to some extent,

remain with them after they know the delight of lifting up the soul to God. In some measure, too, it may be that this evil strengthens itself; the minister knowing that his prayers are criticised rather than joined in, perhaps unconsciously to himself, comes to pay more attention to originality of thought and expression than he would otherwise have done; thus feeding the flame which consumes all of value in the sacrifice before it is presented. It may be, too, that in some cases the prayers which are offered in public are such as require from many of the worshippers the whole of the intellectual strength to be exerted in simply understanding them, thus preventing the listener from making them his own; or in some cases the double act of apprehension and worship cannot be sustained for so long a time as the speaker unwisely extends his prayer. It might, perhaps, also be well to consider whether the custom of facing the speaker, now so general in our congregations, may not in some cases tend to induce and to foster the habit. The eye accustomed to watch the speaker whilst preaching is apt to perform the same office in prayer; and the sight of the minister occupying his solitary position may, perhaps, have a tendency to lead to the idea that he is saying something *to* or *for*, rather than *with*, his people. The custom of our fathers might be found in this, as in some other things, to be wiser than that of their descendants; and whilst there may be thought to be something of awkwardness in turning from the pulpit, there might also be found something of utility.

The chief remedy, however, is to be found in removing the main cause of the habit lamented—a practical indifference to what is so improperly termed the *introductory* part of the service. Let each Christian feel that in entering the meeting place of the

church his chief object is to unite with his brethren in the worship of God, and there would be a quicker and a healthier advance in the spiritual life of the individual, and more correct and successful effort on the part of the church.

The above remarks have had special reference to those who are Christians; this may, however, fall into the hands of some who are conscious not only that they frequently listen to public prayer instead of engaging in it, but that this is the way in which they always regard it. If so,—if in private you never bow the knee, and if in public, prayer is to you nothing but an intellectual exercise, it behoves you to search out and to meditate on what this fact indicates.

If there would be, even to you, an obvious incongruity in a religious assembly in which prayer formed no part of the engagements; if you would be startled, and perhaps be indignant, if told at the end of the Lord's day's exercises that you had not engaged in the prayer that was offered; if, in short, prayer be something more than an apprehension by the understanding of certain propositions, or even an uninterested acquiescence in the propriety of the presentation of certain petitions, it must be evident that in your case, whatever name you may give to it, or whatever it may involve, the exercise in which you engage is *prayer-hearing and not praying*.

PHILOS.

THE SUPPLY OF WATER IN JERUSALEM.

BY THE HON. AND REV. B. W. NOEL, M.A.

WITH respect to the baptism of the three thousand converts on the day of Pentecost, it has been objected that the city would not supply water enough to immerse them all. But the objection is without force, the supply of water in Jerusalem having been very great. "Jerusalem lies in the midst of a rocky limestone region, throughout which fountains and wells are comparatively rare; yet, with all these disadvantages of its position, the holy city would appear always to have had a full supply of water for its inhabitants, both in ancient and modern times. In the numerous sieges to which in all ages it has been exposed, we nowhere read of any want of water within the city. During the siege by Titus, when the Jews, pressed by famine, had recourse to the most horrible expedients, and thousands daily died of hunger, there is no hint that thirst was added to their

other sufferings. So, too, in the siege by the crusaders, A.D. 1099, the inhabitants were well supplied while the besiegers were driven to the greatest straits by thirst under the burning sun of June. Thus, in every age the truth of Strabo's brief description has been manifest: 'Jerusalem, within well watered; without, wholly dry,' *ἐντός μὲν εὐδὸρον, ἐκτός δὲ παντελῶς διψηρόν.*"

"The main dependence of Jerusalem for water at the present day is on its cisterns; and this has probably always been the case. I have already spoken of the immense cisterns now, and anciently, existing within the area of the temple, supplied partly from rain-water and partly by the aqueduct. In addition to these, almost every private house in Jerusalem of any size is understood to have at least one or more cisterns, excavated in the soft limestone rock, upon which the city is built. The

house of Mr. Lanneau, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions:—

	Length.	Breadth.	Depth.
1	15 feet.	8 feet.	12 feet.
2	8 ...	4 ...	15 ...
3	10 ...	10 ...	15 ...
4	30 ...	30 ...	20 ...

The water is conducted into these from the roofs of the houses during the rainy season, and with proper care remains pure and sweet during the whole summer and autumn. In this manner most of the larger houses and of the public buildings are supplied. Most of these cisterns have undoubtedly come down from ancient times, and their immense extent furnishes a full solution of the question as to the supply of water for the city. A city which thus annually laid in its supply for seven or eight months could never be overtaken by the want of water during a siege. That Jerusalem was thus actually supplied of old with water is apparent also from the numerous cisterns still existing in the tract north of the city, which was once enclosed within the walls."

"The same causes which led the inhabitants of Judæa to excavate cisterns induced them also to build in and around most of their cities large open reservoirs for more public use. Such tanks are found at Hebron, Bethel, Gibeon, Birch, and various other places. With such reservoirs Jerusalem was abundantly supplied. Without the walls, on the west side of the city, are two very large reservoirs, one some distance below the other in the valley of Gihon or Hinnom, and both unquestionably of high antiquity. Now, as the prophet Isaiah speaks of an Upper and Lower Pool, the former of which lies, at least apparently, on this side of the city, I venture to apply these names to

the two reservoirs in question. *Upper Pool*: It lies in the basin forming the head of the valley of Hinnom, about 700 yards west-north-west from the Yâfa gate. The dimensions are as follows—length, 316 feet; breadth, 200; depth, 18. *Lower Pool*: This reservoir is situated in the valley of Hinnom or Gihon, southward from the Yâfa gate. The following are the measurements—length, 502 feet; breadth, north end, 245; breadth, south end, 275; depth, north end, 35; depth, south end, 42."

"Within the walls of the city are three reservoirs, two of large size. *Pool of Hezekiah*: The reservoir lies some distance north-east of the Yâfa gate. Its breadth at the north end is 144 feet; its length on the east side about 250 feet; the depth not great. *Bethesda Sheep Pool*: In the Gospel of St. John we are informed that 'there was at Jerusalem, by the Sheep gate, a pool, which was called in the Hebrew tongue Bethesda, having five porches,' John v. 2. I hold it to be the ancient fosse which protected the fortress Antonia and the temple on the north. The pool measures 360 English feet in length, 130 feet in breadth, and 75 feet in depth."*

Besides these provisions for the supply of water to Jerusalem there are three immense reservoirs, called Solomon's Pools, connected with the city by an aqueduct. "These three huge reservoirs, built of squared stones, and bearing marks of the highest antiquity, lie one above another in the steep part of the valley, and are so situated that the bottom of the one is higher than the surface of the next below. Our first business was to measure the pools, and the following is the result:—

"1. Lower Pool—length, 582 feet; breadth, east end, 207; west end, 148; depth at east end, 50.

* Robinson's *Biblical Researches*, vol. i. pp. 479—490, 434.

"2. Middle Pool—length, 423 feet; breadth, east end, 250; west end, 160; depth, east end, 39.

"3. Upper Pool—length, 380 feet; breadth, east end, 236; west end, 229; depth, east end, 25."*

To fill these various and immense receptacles of water the clouds of Palestine usually yield an abundant supply. "The autumnal rains usually commence at the latter end of October or beginning of November. During the months of November and December the rains continue to fall heavily. Afterwards they return at longer intervals, and are not so heavy; but at no period during the winter do they entirely cease to occur. Rain continues to fall more or less during the month of March."—*Kitto*, "Palestine."

Besides all these cisterns and reservoirs there was the Pool of Siloam, to which Jesus sent the blind man, mentioned John ix. 7; and of the fountains which supplied it Josephus thus spoke to the Jews during the Roman siege: "They now have such a great quantity of water for your enemies as is sufficient not only for drink both for themselves and their cattle, but for watering their gardens also."—*Josephus*, *War*, v., ix. Let me add, that to all these supplies Pilate the governor had recently added another. Josephus says, "Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of 200 furlongs."—*Ant.* xviii. 3, § 2.

Pentecost fell on that year on the 28th of May.—*Greswell's Harmony*.

The city had then a supply of water to last to the end of October. Its cisterns and reservoirs were all nearly full with the rains, which had only ceased to fall at the end of March; and so far from the city being unable to supply

water for the baptism of the three thousand, a single house like that of Mr. Lanneau, now at Jerusalem, which has, when its cisterns are full, twenty-one thousand four hundred and twenty cubic feet of water, *i. e.* seven cubic feet for each of the three thousand persons, would alone have yielded nearly a sufficient supply for the purpose.

There is not the least reason to suppose that they would not easily find baths and pools enough. The pools of Siloam and of Bethesda were clearly accessible to all, John v. 2, 3; ix. 7: and those vast reservoirs, the Upper and the Lower Pool, were close at hand. Public and private baths must have been common; for Jerusalem being at this time a proconsular city, and the metropolis of a Roman province, had constant intercourse with Greece and Italy, and in both these countries the bath was a very common indulgence. "The Greeks were familiar with the use of the bath as a source of health and pleasure long before it came into general practice among the Romans. It was customary for the Greeks to take two baths in succession, the cold first, and afterwards the warm. Thus, in the *Iliad*, Ulysses and Diomedes both bathe themselves in the sea, and afterwards refresh themselves with the warm bath, called ἀσάμινθος, 'the asaminth.' This was a vessel in which the bather sat while warm water was poured upon him. But this must not be confounded with the *balneæ* or *thermæ*, in which were plunging and swimming-baths, and in which numbers bathed together. The Athenians had public baths, λουτρώνας, attached to the gymnasia; which were more used by the common people than by the great and wealthy, who had private baths in their own houses. The *balneæ* were public cold baths; and these, under the empire, were succeeded by the *thermæ*, which included hot and cold baths. These public baths became

* Robinson's *Biblical Researches*, vol. ii., pp. 164, 165.

very common in Italy. Teanum, a small town of Campania, had its balneæ for men and its balneæ for women; and Pompeii had its public baths, cold and hot. In Pompeii the cold bath was circular, twelve feet ten inches in diameter, and about three feet deep. The water ran into the basin through a spout of bronze, and was carried off again through a conduit on the other side. But we may judge from the names given to the cold baths that they were often deeper than that at Pompeii. They were called not only *puteus*, 'the well,' but also *natatio* and *natatorium*, 'the swimming-bath,' and *piscina*, 'the pool' (for bathing);* not only *λουτρόν*, 'the bath,' but *βαπτιστήριον*, 'the swimming-bath,'† and *κολυμβήθρα*, 'the swimming-bath.'" Amongst the Greeks and Romans bathing was always a preliminary to the hour of meals. "It was the usual and constant habit of the Romans to take the bath after exercise, and previously to their principal meal, the *cæna*. . . . When the public baths were first instituted, they were only for the lower orders, who alone

bathed in public; the people of wealth, as well as those who formed the equestrian and senatorian orders, using private baths in their own houses." But "in process of time, even the emperors themselves bathed in public, with the meanest of the people."*

This being the habit of the Greeks and Romans, it was impossible that Jerusalem, a proconsular city, and the metropolis of a Roman province, situated ten degrees south of Rome, and five degrees south of Athens, should not have its public and private baths. Josephus, describing the palace of Herod, says, "There were rooms of great magnificence, and over them upper rooms, and cisterns to receive rain water. They were many in number." — *War*, v. 4, § 3 "There was also built over that cloister another tower, parted into magnificent rooms, and a place for bathing." — *Ibid*. Other houses in Jerusalem must have had similar conveniences. And as the feeling against the Christians had not yet become universal, inasmuch as we find that, after the accession of the three thousand converts, they "had favour with all the people" (Acts ii. 47), there could have been no difficulty in obtaining baths for the purpose of immersion. — *Essay on the External Act of Baptism*.

* As *piscina publica*, "the public swimming bath," near the *Porta Capena* in Rome. — *Liddell*, "Piscina." See also, *Liddell*, *Βαπτιστήριον*.

† So *βαπτιστήριον* is rendered by *Liddell*, on the authority of *Pliny*; though *Mr. Smith*, on the same authority, says that it was a vessel not large enough for immersion.

* *Smith's Antiquities*, art. "Baths."

THE DUTY OF PROFESSING CHRIST.

It is sometimes said that a man may be a good Christian out of the church, and we are not disposed to deny it, but we repel the conclusion that a man need not therefore be *in* the church. Hath not Christ a visible church?—hath he not declared that it shall be perpetual?—that the gates of hell shall not prevail against it? But if all Christian

converts were to adopt the conclusion just named, his church would endure but for a single generation. And since no one can show himself excused by any excuse which would not excuse all, it plainly follows that all that love our Lord should profess his name. Nor is this the only argument. The church and its institutions were established for

purposes which each Christian needs to have accomplished in his own case;—if therefore he declines to connect himself with the church of Christ, he not only deprives himself of important advantages, but, as it seems to us, impeaches the wisdom and slights the love of his Redeemer. Nor is this all. The precepts and examples of the New Testament most plainly *demand* a public profession of religion. Just before our Saviour's ascension he gave the great commission to his apostles. That commission required them to make disciples and then baptize. Now suppose that when shortly after, Peter, in obedience to this commission, preached and made converts, those converts had

said, Yes, we will be disciples, but we will not be baptized;—is it not plain that they would have thus hindered the fulfilment of the commission, and so have disobeyed Christ? But that commission is still in force, and a refusal to make a public profession is as truly disobedience now as then. Besides this, the church is the Christian's home—the place where common sympathies blend, where common interests are pursued, where common hopes inspire, and ought to be to the Christian a most cherished sanctuary. Indeed, nothing to us is clearer than that a person who is truly a disciple of Christ is bound publicly to acknowledge the relationship and assume its vows.—*N. Y. Recorder.*

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. V.—SCHISM.

THE word *schism* occurs in our common version only once. In 1 Cor. xii. 25 we read, "That there should be no *schism* in the body; but that the members should have the same care one for another." In the Greek text, however, the word *σχίσμα*, SCHISMA, is found in seven other places.

Matt. ix. 16.....The *rent* is made worse.

Mark ii. 21 The *rent* is made worse.

John vii. 43.....A *division* among the people.

ix. 16.....A *division* among them.

x. 19.....There was a *division* therefore.

1 Cor. i. 10.....That there be no *divisions* among you.

ix. 18.....I hear that there be *divisions* among you.

Why the word should not have been rendered *division* in the twelfth chapter as well as in the eleventh, it is not easy to perceive, but certainly the force of the apostle's reasoning is abated by the

change. Dr. George Campbell who has treated of the meaning of the word at considerable length, in his Preliminary Dissertations, observes, "As *breach* or *rupture* is the literal import of it in our language, wherever these words may be figuratively applied, the term *σχίσμα* seems likewise capable of an application. It invariably presupposes that among those things whereof it is affirmed, there subsisted an union formerly, and as invariably denotes that the union subsists no longer. In this manner the apostle Paul uses the word, applying it to a particular church or Christian congregation. Thus he adjures the Corinthians by the name of the Lord Jesus, that there be no divisions or schisms among them, *ὡς μὴ ἡ ἐν ὑμῖν σχίσματα*; and in another place in the same epistle, he tells them, "I hear that there are divisions, or schisms, among you," *ἀκούω σχίσματα ἐν ὑμῖν ὑπαρχεῖν*. In

reference to the passage in the twelfth chapter, in which the Greek word is adopted, he says, "It is obvious that the word *schism* is here employed to signify, not a separation from the body, such as is made by amputation or fracture, but such a defect in utility and congruity, as would destroy what he considers as the mutual sympathy of the members, and their care one of another."

The concluding sentences of this judicious writer are deserving of special regard. "As to the distinctions on this subject, which in aftertimes obtained among theologians, it is proper to remark, that error in doctrine was not supposed essential to the notion of schism; its distinguishing badge was

made separation from communion in religious offices, insomuch that the words *schismatic* and *separatist* have been accounted synonymous. By this divines commonly discriminate *schism* from *heresy*, the essence of which last is represented as consisting in an erroneous opinion obstinately maintained concerning some fundamental doctrine of Christianity; and that whether it be accompanied with separation in respect of the ordinances of religion, or not. We have now seen that the former definition does not quadrate with the application of the word in the New Testament and that *schism* in scriptural use is one thing, and *schism* in ecclesiastical use, another."

THE TRIUMPH OF LOVE.

The following lines are founded on a well-known incident in Scottish story.

YE know the land of stretching moors, and rivers sweeping wild;
Of forests proud, and cataracts loud, and rock-cairns rudely piled:
The land, whose glorious lakes are set, like gems upon the brow
Of kingly steeps, where constant sleeps some wreath of winter's snow.

Upon that land the summer's sun was shining free and clear;
The yellow corn was ripening fast, and heavier grew the ear;
The mower's blade the grass had laid, and cottage homes out-poured,
In sturdy bands, their vigorous hands, to spread the spoil abroad.

Oh, many a merry shout was heard to wake the mountain peaks;
Content was stamped on manly brows, and smiles on maiden cheeks;
But gloom and wailing soon had place in one light-hearted throng;
Their laughter in a moment stayed, and hushed their gleesome song.

A mother's kindly hand had smoothed a pillow for her child,
And gently she had laid it down, and artlessly it smiled,
As on its pleasant couch of hay it stretched each tiny limb,
Ere yet, in infantile repose, its laughing eye grew dim.

When, lo! an eagle from the height, keen-glancing where it lay,
Plumed his dark pinions for the flight, and darted on his prey;
Vain, vain the cry—he soars on high—his lofty nest is won,
Beyond the draught of bowman's shaft, or fowler's practised gun.

Oh ! who will heed a mother's prayers ? Stout hearts are in the vale ;
 Will none, with desperate effort, strive the precipice to scale ?
 Gold would be poor reward to his, who plants his tread secure
 Upon the crest that holds the nest, and makes the lost one sure.

A seaman, trained to dizzy heights, alone hath nerve to try,
 Well-used to cope with shifting rope, or mount the mast-head high,
 When stiffening breeze hath tossed the seas, his venturous post hath been
 On trembling shroud, or spar that bowed its loosened joint within.

Soon flags his power ; no easy task are Scottish cliffs to climb ;
 They want not man their clefts to scan, untracked from earliest time :
 Nor will thine eagles, mountain land, their airy dwellings make,
 Save where the gale alone can scale, and nature's music wake.

I've watched them soaring round their heights, when evening's gentle mood,
 Beneath the craggy brows of Mull, our slackened sails hath wooed ;
 And thought—that had been awed and sad, in Staffa's wondrous fane,
 Or tenderer still on Icolnkill—hath found a livelier train,

Till, as across the crested waves, in anger or in sport,
 A thousand granite tongues gave back our rifle's quick report,—
 Seeming in each wild sound to own familiar voice of old,
 With haughty look, their flight they took, in conscious freedom bold.

The seaman fails, but *one* prevails—the mother leaves behind
 The well-trained head and dauntless heart, that fears not wave or wind ;
 Oh ! every eye is fixed on her,—to crag and spray she clings ;
 Wild bird of heaven, she'll gain the point for which thou needest wings !

Her hand is on the eagle's nest. She dares him to the fight :
 But her brave heart hath daunted his, and put the foe to flight.
 The babe is rescued from his grasp, and answering cheers convey
 The victor's meed, to crown the deed, a mother did that day !

There is but One hath greater love. "A mother *may* forget"
 The child that to her bosom clings, or in her arms is set ;
 But Jesus cannot cease to think on those he died to gain,
 Each living spoil of his own toil, and trophy of his pain.

More weary were his steps than thine, brave daughter of the north !
 More glorious was the fame he won—the prize itself more worth.
 And soon upon the hills of life, where conflict is not known,
 He'll plant the subjects of his strife around his royal throne.

Streatham.

CHRONOLOGICAL PAGE FOR JULY, 1850.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	M	3 43 8 18	2 Sam. vi. 12—23, vii. Philippians iii.	Saturn visible south-east, about 2, morning Venus, Mars, and Jupiter, evening stars.
2	Tu	3 49 8 18	2 Sam. xv. Philippians iv.	Baptist Irish Committee, half-past 5. Moon's last quarter, 58 min. past 5, aft.
3	W	3 50 8 18	2 Sam. xvi. 5—14, xvii. 1—22. Col. i.	Dog Days begin. 1845, Dr. W. Yates (Calcutta) d., æt. 52.
4	Th	3 51 8 17	2 Sam. xvii. 23—29, xviii. 1—18. Col. ii.	1776, Independence of U. S. declared. 1849, D. Douglas (Hamsterley) d., aged 60.
5	F	3 51 8 17	2 Sam. xviii. 19—33, xix. 1—23. Col. iii.	1816, Abr. Austin (Fetter Lane) died, æt. 67. 1827, Timothy Thomas (Dev. Sq.) d., æt. 73.
6	S	3 52 8 17	2 Sam. xix. 31—43, xx. 1—22. Col. iv.	1189, Henry II. died, aged 55. 1553, Edward VI. died, æt. 16.
7	LD	3 53 8 16	Psalms. Psalms.	Sunday School Union Lessons, John xviii. 1—18, 1 Sam. xxiii.
8	M	3 54 8 16	1 Chron. xxi, xxii. 1—4. Philemon.	1839, Edmund Clarke (Truro) d., aged 42. Moon rises, 54 min. past 2, morning.
9	Tu	3 55 8 15	1 Kings i. 5—53. Hebrews i.	Sun due east, 22 min. past 7. New Moon, 27 min. past 2, afternoon.
10	W	3 56 8 14	1 Chron. xxii. 5—19. Hebrews ii.	1509, John Calvin born. b.c. 382, Demosthenes born.
11	Th	3 57 8 13	1 Chron. xxviii. Hebrews iii.	Moon rises, 12 min. past 6, morning. Moon sets, 37 min. past 9, evening.
12	F	3 58 8 12	1 Chron. xxix. Hebrews iv.	b.c. 100, Julius Cæsar born. Clock after sun, 5 minutes, 13 seconds.
13	S	3 59 8 12	1 Kings iii. Hebrews v.	Moon rises, 56 min. past 8, morning. Moon sets, 38 min. past 10, evening.
14	LD	4 0 8 11	Psalms. Psalms.	Sunday School Union Lessons, Mark xiv. 53—72, Gen. xlv.
15	M	4 1 8 10	1 Kings iv. 20—34, v. Hebrews vi.	1685, James, Duke of Monmouth, beheaded. The day called St. Swithin's.
16	Tu	4 2 8 9	1 Kings vii. 48—51, viii. 1—21. Hebrews vii.	Moon's first quarter, 41 min. past 6, morning Baptist Home Mission Committee, at 6.
17	W	4 1 8 8	1 Kings viii. 22—66. Hebrews viii.	1674, Dr. Watts born. 1821, John Bolton (Spencer Place) d., æt. 38.
18	Th	4 5 8 7	1 Kings ix. 1—19. Hebrews ix. 1—14.	1704, Benjamin Keach died, æt. 64. Day decreased 32 minutes.
19	F	4 6 8 6	1 Kings xi. Hebrews ix. 15—28.	1784, Dr. Andrew Gifford died, aged 83. 1838, Christmas Evans died, æt. 72.
20	S	4 8 8 5	Proverbs i. Hebrews x. 1—18.	1838, George Barclay (Kilwinning) d., aged 74. Moon rises, 7 min. past 5, afternoon.
21	LD	4 9 8 3	Psalms. Psalms.	Sunday School Union Lessons, Luke xxiii. 1—26, Psalm xxxi.
22	M	4 10 8 2	Proverbs ii., iii. Hebrews x. 19—39.	1841, John Dyer (Sec. Bap. Miss.) d., aged 57. 1575, Two Dutch Baptists burned in Smithfield.
23	Tu	4 11 8 1	Proverbs iv., v. Hebrews xi. 1—19.	Moon sets, 22 min. past 3, morning. Moon rises, 33 min. past 7, evening.
24	W	4 13 8 0	Proverbs vi. Hebrews xi. 20—40.	Full Moon, 24 min. past 5, morning. Young Men's Devotional Meeting, at 8.
25	Th	4 14 7 58	Proverbs viii. Hebrews xii. 1—13.	1817, Dr. Fawcett (Hebden Bridge) d., æt. 78. 1830, Charles X. issues "Ordonnances."
26	F	4 16 7 57	Proverbs ix., x. Hebrews xii. 14—29.	1768, Dr. N. Lardner died. 1795, William Romaine died, æt. 81.
27	S	4 17 7 55	Proverbs xi. Hebrews xiii.	Sun due east, at 12 min. past 7. Moon rises, 30 min. past 9, evening.
28	LD	4 18 7 54	Psalms. Psalms.	Sunday School Union Lessons, John xix. 1—37, Gen. xlv.
29	M	4 20 7 52	Proverbs xii., xiii. Titus i.	1833, William Wilberforce died, æt. 74. Quarterly Meeting of Baptist Board.
30	Tu	4 21 7 51	Proverbs xiv. Titus ii.	1830, Third of French "Glorious Three Days." Charles X. leaves Paris.
31	W	4 23 7 50	Proverbs xv. Titus iii.	1830, L. Philippe made Lieut.-Gen. of France. Moon rises, 1 min. past 11, night.

REVIEWS.

India and the Gospel: or, an Empire for the Messiah. By Rev. WILLIAM CLARKSON, *Missionary in Western India.* With *Prefatory Remarks* by Rev. T. Archer, D.D. London: Snow. 8vo., pp. 330.

Orissa, the Garden of Superstition and Idolatry: including an Account of British Connexion with the Temple of Jagunnath. By WILLIAM F. B. LAURIE, *Lieut. Madras Artillery.* London: Johnstone and Hunter. 16mo., pp. 306.

INDIA is a land of surpassing interest. Its history, ancient and modern, has all the charm of a romance. Its scenery, mountains and plains, forests and rivers, all is majesty and grandeur. Its resources are as boundless as they are precious, pouring in a thousand streams its treasures into Britain. Its mineral, vegetable, and animal productions are so numerous and diversified as to defy classification. Well may it be considered one of the most precious jewels in the British crown.

But it is not the "mountains," nor the "valleys," nor the "resplendent rivers," which make India a land of eminent interest to the Christian. These mountains are inhabited, these valleys are thronged, these rivers are navigated by millions of men. Myriads of immortal beings are found there hastening to eternity. Wherever the missionary of the cross takes his station, and surveys the land, an ocean of human beings bounds his horizon. The area of India is computed at more than a million of square miles. It is equal to the whole continent of Europe, excepting Russia, and the places north of the Baltic. "Were you to travel

over Portugal, Spain, and France,—were you to pass thence into Italy, and thence to visit Greece—were you then to traverse Turkey in Europe, and further to travel northward, through Austria and Prussia, finishing your tour by visiting Denmark, Belgium, and Holland, and all the German states, you would have performed no more than a circuit of India. Or, to present it in another light, were you to travel over the length and breadth of England and Wales *twenty times*, you would accomplish a journey of less extent than even one tour in (of) India."—*p. 8.*

Be it remembered, also, that India is as populous as it is vast. The extent of Africa is immense, but the population is comparatively scanty. In India every spot teems with human beings. It contains a fifth or sixth part of the whole family of man—a population eight times more numerous than the inhabitants of this country, and greater than that of Africa and America united. It is also greatly on the increase. Under British rule, we doubt not this will be the case to an extent which we cannot limit. What a field, then, does India present for missionary enterprise. It is not so much *one* country as many. At least thirty different nations are there, speaking as many different languages. It is, in fact, a continent of nations. These nations are idolaters; the victims of the most degrading and destructive superstition. Their deities—monsters of wickedness—are more numerous than the people themselves. Their shasters are legends of impurity; their priests are ring-leaders in all iniquity;

and tens of thousands are perishing there without God and without hope. They are, likewise, our fellow subjects, under the rule of our own queen, having, therefore, a peculiar claim on our benevolent efforts. The country is now open to our missionaries from Cape Comorin to Cabool, and from Bombay to Nepaul. Facilities to aid and animate us are multiplying on every hand. Suttees are abolished; slavery is done away; the vernacular languages are now used in the courts of judicature; the press, both native and European, is free; hospitals are built; colleges are established; steam vessels navigate the rivers; railroads are now projected to traverse the plains; inquiry is awake; caste is becoming obsolete; converts increase; churches multiply; the Magna Charta of Indian religious liberty has just been proclaimed; and God's providence as well as God's word in accents that cannot be mistaken, summon us to "go up, and possess the land." Our solemn conviction is that a weight of responsibility, in reference to India, of no ordinary kind, rests at present on British Christians and British churches.

We hail, therefore, with pleasure a new work on India, "seeking to represent that country in the several aspects which relate to its evangelization." Mr. Clarkson has been for nine years in active service in the cause of the Redeemer in connexion with the London Missionary Society. The sphere of his labours has been Western India; and he lays before his readers much that is new and interesting respecting that part of this vast land. He justly observes:—

"With regard to the evangelization of the Hindus, it is important to recognize the distinct diversities of character which they manifest. The first representations of the Hindus were made from an observation of the people of Bengal; and those who read them are apt

to consider them as applicable to all the Hindu races. This is erroneous, and prejudicial to the cause. If there are in India the effeminate and inert, so are there the industrious and manly. If there are the timid, there are likewise the bold. If the apathetic, there are also the animated and excitable. All are not fawning and cringing. Many are erect and independent.

"In the consideration of India as a missionary sphere, this fact must not be forgotten. It cannot but greatly modify the character of our evangelistic plans, and must considerably affect the results. If it be true that the forms of Hindu temperament and character are stereotyped, it is also true that the respective forms widely differ from each other."—p. 80.

"The multitudes of Indian population are not a condensed mass of *uniformity*. They present to us the most striking diversities. There is indeed one universal characteristic; it is that of Asiatic life, as distinguished from European. But see, in the several details of one universal form, what diversity of feature, form, stature, dress, manners, bearing, and deportment! Observe what a variety of complexions, with their several shades, now solving into each other, and now presenting a striking contrast! Some are as black as negroes; others are almost as fair as Europeans. Some are of bold, athletic form; others of diminutive size. As every variety of physical circumstance has been operating for ages, the result is, that Indians manifest endless diversities of physiological development. Further, what confusion of tongues! Sometimes having affinity to each other, and sometimes radically distinct."—p. 54.

On the soil of India we find not only *indigenous* nations, but all tribes of the earth seem to have sent their representatives thither. All the several types of Asiatic nations are found there in their true character. The Chinese, Burmese, Malays, and Arabs; the sons of Tartary on the north, and of Persia on the west; nay, even Africa's sons, servants of servants to their brethren, are found on the plains of India. Here are Hindus and Mussulmans, in all their tribes and castes; the Parsis, the Jew, and the several classes of Christians, Asiatic and European. In describing India as a sphere of missionary enter-

prise, our author makes these several classes pass under review in a manner at once striking and instructive. The aboriginal tribes, the wandering tribes, the Pariahs, the Shudras, the Brahmans, the mendicant and monastic orders, the Muhammadans, the Persians, the "black Jews," and the "white Jews," the Portuguese, the Armenian Christians, present themselves as the panorama moves on, claiming our sympathy, our services, and our sacrifices too. With equal earnestness and eloquence our author exclaims :—

"How ample and diversified is the sphere of labour which India presents! Instead of units, we have families; instead of families, there are tribes; instead of tribes, there are nations; and nations themselves are congregated together. Who shall estimate the aggregate of their claims on the British churches? In India we behold a sphere wherein the boldest spirit of enterprise, the mightiest genius, the most philanthropic feeling, the broadest intellect, may find appropriate exercise. Every peculiarity of taste, every ingenuity of thought, every versatility of talent, meets with abundant scope. The missionary moves in a mass of humanity which develops every possible phase, and moves in every possible circumstance.

"Instead of the evangelist having to go to the respective countries of the different national communities, they are brought together on one spot. One voice reaches them; one message greets them all at the same time. The missionary may, with unwearied patience, teach the aboriginals of India, in their forests, or on their hills,—or guide the devotee to the true object of devotion,—or make known to the Brahmans the true Brahma, whence he sprang,—or admit the outcast into the family of God,—or teach the Hindu the real Priest, who alone can intercede for him,—or direct the Persian to the true Source of light,—or the Muhammadan to the true Prophet,—and the Syrian, and Armenian, and Romanist, to purer forms of faith than they ever held or practised ;—or he may make known to Israel the Hope of Israel, and to Judah the only Lion of its tribe. There is work of *quantity* enough for all the amount of agency which the church can employ, and of *diversity* enough for all its several kinds.

"We might contrast this sphere with the

straitened ones, in which many men of capacious powers are contented to perform a limited circuit. Talents which are comparatively lost at home would here find abundant exercise."—*pp.* 100, 101.

Our readers well know that, from the beginning, the east has been the appropriate field of the Baptist Mission. We have a deep-seated conviction that India ought to be emphatically *the sphere* of our missionary operations still. Other lands have claims, numerous and strong; but, on *us*, we consider the claims of India as paramount. Our fathers toiled there in laying the foundation, it is ours to rear the noble superstructure. They cleared the jungle, broke up the fallow-ground, scattered the good seed with a liberal hand, and a praying, believing heart; now that the fields are "white unto harvest," shall we not send forth labourers to gather it in? Most of our beloved brethren in India have been between twenty and thirty years engaged in their arduous conflict—some have been upwards of forty years in the work; and still are they bringing forth fruit in old age. But, ere long, their toils will cease, they will go to receive their crown; then who are to supply their place? Disease and death are thinning their ranks; touching are their appeals, earnest and reiterated their cries for help. One of our aged veterans thus wrote lately: "Oh! that our friends at home could be persuaded to push on the work. They helped us heartily to clear the forest, but now the time is come for ploughing and sowing, they seem to faint. The forest, once so dense and formidable, has disappeared, and we can drive the plough now—the gospel plough—just where we please. I may not live to see the harvest of which I feel assured; but let me, while I do live, bear my testimony to the present encouraging state of things; let me tell our friends at home, that in due

time they will reap if they faint not. My fear is, they will live to mourn they have sown so sparingly." Is this as it ought to be? Is it the province of the missionary, bearing the heat and burden of the day, on "the high places of the field," to write home to encourage *us*, sitting under our own vine and fig-tree, not to faint and fail in this glorious enterprise? Is it not ours rather to cheer and animate him? It is not organic changes in our missionary societies, but a fresh out-pouring of the missionary spirit, that our churches require. And we commend the thrilling appeals of Mr. Clarkson as much fitted, by the divine blessing, to rouse the church to her duty and privilege. India is now "accessible at all points of its geographical position—to all the men whom British churches may send, and to all the peaceful measures they may adopt." Our author says,—

"Reverse the picture I have drawn. Imagine India to be shut. Imagine the Mogul dynasty still seated on the throne of Delhi, and an imperial edict in force prohibiting the tread of the missionary on Indian soil. Or Portugal still supreme in Indian councils, and, with the terrors of the Inquisition, keeping the protestant evangelist far from her shores. Or, still further, imagine the unchristian policy of the British government, denouncing imprisonment and death to the missionary. Suppose any one of these cases, I say, and ask what would be the feelings of the British churches? Oh! what regrets, what solitudes, should we witness—what a thrill of sympathy with India would pervade Christian hearts—what prayer and supplication would be offered! India closed to the gospel would be the reigning idea in the minds of Christians. And seeing that this picture is not true—seeing that neither Asiatic dynasties resist our efforts of evangelization, nor papist powers of Europe contest our taking the gospel to India,—should not,—oh! should not the church press forward with a heaven-kindled zeal, to occupy the sphere which, in a wonder-working Providence, has been opened to her."—*pp.* 103, 104.

This appeal he labours to drive home by dwelling on the *facilities* which India

now presents for successful missionary effort; on the *influential character* of India, bearing on all Asia; and especially on India as a sphere where missionary results are likely to be *permanent*. The language in which Eliot preached to the American Indians is extinct as a vehicle of human thought. The people among whom holy Brainerd laboured are no longer numbered among the tribes of the earth. No successive generations transmit the results of their pious toil to the end of time. It will not be so in India. The mighty nations that have there survived thousands of years will never cease to be. "If Hindus manifest the phenomenon of a people preserved from national destruction, notwithstanding that, in moral character and religious institutes, they have had all the elements of dissolution—how much more shall their generations survive, when they have received the preserving elements of a life-giving faith? When shall their refined and copious languages cease to convey sentiment from man to man? When shall stereotyped forms of thought cease to dwell in the bosoms of the multitudinous Indians? When shall the holy scriptures in their tongues cease to be *the expressive oracles to millions?*"

We are much pleased with Mr. Clarkson's views respecting the means of India's evangelization. The preaching of the everlasting gospel, applied by the Holy Spirit's agency, is the missionary's tower of strength; the panacea for all India's guilt, pollution, and woe. "The gospel," he says, "is adapted to the Hindu, not as he is to be, or might be, but as *he is*." We would disclaim every demand for a preparatory process, as *necessary* to the comprehension of the gospel. We say with emphasis, that the gospel, in the hands of the evangelist "apt to teach," ready to explain it by suitable illustration, and

consequently able to touch the springs of conscience, is *alone* effectual to the end of conversion. We ask for education, but not to prepare a way for the gospel; we believe that the gospel *makes* a way for itself. We say, with confidence, that the aboriginal of India's mountains and forests, who never saw a written character, is fully competent to understand the fundamental truths of the gospel. If the evangelist will assume didactic forms of instruction, or clothe the gospel in the rigidities of theological systems, he will find among the Hindus no intelligent audiences, nor be rewarded by seeing converted souls. If he will use their own imagery—borrow their own illustrations—think as far as may be *their* thoughts, and speak *their* words, and make them all the vehicle of communication of those simple truths in the belief of which is "eternal life," he will find that the gospel is indeed "the power of God," both to convince the understanding and impress the heart."

We should like to have dwelt at length on Mr. Clarkson's views on native agency. "From amongst a redeemed community stands out one whose work is pre-eminently 'honourable and glorious'—the native teacher. This class varies in attainments and qualifications, from the young man trained in English schools, and who has passed through the curriculum of a college, to him untaught in all science, save that of the word of God. A genuine native evangelist is indeed a sublime object."—*pp.* 268, 269.

Our limits, however, forbid us to enlarge. This is a vital question respecting our mission in India. To provide European labourers to meet the spiritual wants of the teeming population of the east, is an utter impossibility. We must look, under God, to an indigenous ministry. This lesson, we believe, God's providence has been teach-

ing us of late, in a manner deeply affecting. Of the ten or twelve missionaries who became connected with our society on its re-union with Serampore, most of whom were born in India, or trained for the work there, only one has been removed by death, and he had laboured in the field for nearly forty years; while of the ten missionaries sent out from this country as the result of Mr. Pearce's appeal, only three remain! Of late we have not been able to find the men or the means to recruit the ranks from home; but God seems to be raising up labourers abroad. In the Report of the Mission just published we are much cheered by the following paragraph:—"Our brother, Mr. Denham, has diligently pursued his plans at Serampore; and the committee would have been glad were they able to employ both of the young brethren whom he has fitted for missionary service. During the year the committee have been engaged in anxious deliberation on an offer made by John Marshman, Esq., respecting Serampore College. At present the whole matter is under consideration." Here we perceive "a door of hope" for our Indian mission. From among our native and Indo-British brethren, and the sons of our honoured European missionaries, we trust the Lord of the harvest will raise up and thrust into his vast vineyard many devoted labourers. We cordially agree with Mr. Clarkson when he says, "Let us by all means have a native agency; let us supplicate most earnestly for it—for God alone can raise it up; but let us pursue the right methods to obtain it. In order to raise up a native agency for the two hundred millions of India, we demand an increase of European missionaries,—in order, first, to found native churches, whence eligible candidates may be obtained; and, secondly, to train such candidates, and take their supervision. If the loud de-

mand for native agency comprises and will meet these two necessities, we bid it 'God speed.'"

We take our leave of this valuable work with regret, and commend it to the prayerful study of "the churches of Christ in Great Britain."

The other work at the head of this article contains the fullest information respecting the connexion of government with the Temple of Jagunnath. It originally appeared in the *Calcutta Review*. To this are appended "a few of the lighter literary recreations of a critic abroad," and a sketch of the author's overland journey homeward. Our readers will not suspect us of undue favouritism for our "craft" when we inform them that the *critic's recreations* will be found "instructive amusement."

Herman Venema's inedited Institutes of Theology. Translated by the Rev. A. W. BROWN. Edinburgh: T. and T. Clark, 38, George Street. 1850. 8vo., pp. 532.

HERMAN VENEMA, the author of this volume, was a minister of the Dutch reformed church, and succeeded the younger Vitringa as Professor of Theology in the University of Franequer, in Friesland. He was a thoroughly evangelical writer, and as a *commentator* has long been favourably known to scholars. He is decidedly inferior to Vitringa, but of the same order. His commentaries on the Psalms are most highly esteemed and occupy the same place in relation to the rest of his works as "Vitringa on Isaiah" does to the voluminous labours of that eminent divine.

Venema's great fault is his prolixity; a fault that belongs to his age and country, and is so far excusable: but we greatly fear whether it will not be fatal to the plan of the publisher, who promises to give another volume of the work if the public practically express

themselves pleased with this. The volume contains thirty-one chapters, the last of which discusses the "Effects of the Fall." Of Venema's *system* we can scarcely judge from this specimen, especially as the book gives no idea of what is unpublished, nor any other idea of what *is* published, than what may be gained by a perusal of the volume itself, which is without 'index' or 'contents.' On the whole, however, we would regret it if the publishers are not sufficiently encouraged to feel justified in printing the second volume.

To make the volumes complete, short corrective notes are essential. We have marked several passages which are inaccurate, and which a foot-note ought to have put right. In Venema the mistakes are excusable, and in some instances unavoidable, but to retain them without correction or warning, is a serious detriment to all parties. As samples we may mention the following. The *old Italic* is confounded with the Vulgate version of the scripture. In examining Acts xx. 28, Venema denies that any MSS. read "*of the Lord*;" and his explanation of John i. 1 ("the word was God") in relation to the omission of the Greek article before "God," is neither so conclusive nor so accurate as a more modern Greek scholar would sanction. Most of the notes added by the editor are trivial: as when we are referred twice for an account of the Mennonites to Mosheim. For Romanists (with whom "Mennonite" is connected) we ought to have been carefully referred, on this principle of reference, to the Protestant Association.

Without *admiring* the volume, or feeling satisfied with the way in which it is edited, we should be sorry not to see the second. Parts of it are really good, and we should be glad to know how such a writer treats the grand central-truth of the gospel scheme.

BRIEF NOTICES.

Daily Bible Illustrations: being Original Readings for a Year, on subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the Family Circle. By JOHN KITTO, D.D., F.S.A. Editor of the "Pictorial Bible," &c. &c. Moses and the Judges. April—June. Edinburgh: W. Oliphant, and Sons. 12mo., pp. 514.

This is the second volume of a series, the characteristics of which were described in the Baptist Magazine for February. The first volume pleased us much, but this pleases us more; perhaps because the subjects discussed have been less frequently illustrated by competent writers than those derived from the book of Genesis. "The work before the reader," says Dr. Kitto, "is not a history—not a commentary—not a book of critical or antiquarian research—not one of popular illustration—nor of practical reflection—but is something of all these; it is whatever the author has been able, in his plain way to make it—whatever it has grown to in his hands, under the influence of his earnest and prevailing wish to produce a work which might promote an intelligent apprehension of the Sacred Book, and contribute to encourage a habit, not merely of reading, but of thinking over its contents. These objects could only be achieved by presenting in a readably familiar form, suited for general use, some of the results, most available for this purpose, of a life's labour in sacred literature." Our estimate of the work would be much higher than this language would indicate. The volume contains ninety dissertations which biblical scholars may read to advantage, and from which well educated young people will derive pleasure as well as profit. All heads of families who do us the honour to follow our advice will obtain this work.

Three Essays: The Re-union and Recognition of Christians in the Life to Come; The right Love of Creatures and of the Creator; Christian Conversation. By JOHN SHEPPARD, Author of "Thoughts on Private Devotion." &c. London: Jackson and Walford. 16mo. pp. 236.

The venerated author of these Essays devotes his leisure to an excellent purpose, in preparing for the press his musings on subjects which are interesting to educated Christians but rather too refined for the pulpit. Many of the topics discussed in these pages would be scarcely substantial enough to be the theme of a discourse delivered to the busy, hardworking, and anxious assemblies, meeting for worship on the Lord's day, yet among the intellectual and devout, they are pleasant matters for conversation and thought. Nor are they devoid of practical importance. Mr. Sheppard justly remarks that, "There is more relation between the subjects of these Essays than may at first view be observed. If, according to the argu-

ment of the first, Christian love and friendship, in conjunction with a supreme devotedness to God, are to be perpetuated hereafter; then it must be of the greater moment to investigate what the second examines, namely, how the sentiments of love to God and love to man should be cherished and regulated; and also to consider, as is attempted in the third, how our present intercourse with friends and associates may be best guided and improved."

The Late Rev. Robert Hall. Lithographed by R. J. LANE, Esq., A.R.A. London: Proofs with Autographs, 5s. Prints with Autograph, 3s. 6d.

More than nineteen years have elapsed since the living man was withdrawn from the view of the persons who will criticise this performance. Their latest remembrance of his countenance will be as it appeared when increasing age and protracted sufferings had deprived it of some of its natural vivacity. Their recollections of it will be further affected by subsequent familiarity with an engraving that has had possession of the public eye in the interim, which, though it was never deemed very satisfactory, was as good as in the circumstances under which the picture was taken could be expected. We apprehend, therefore, that first impressions respecting this portrait will be generally unfavourable; but we believe that the surviving friends of Mr. Hall at Cambridge and at Leicester, will at once recognize the likeness to what he was in his meridian, and that the more they look at it the more they will be pleased. His strong reluctance to sit for his portrait is well known; we are informed that this is the only one which he ever knowingly permitted to be taken, but that he was induced to consent in this instance by his benevolent desire to promote the reputation of the artist—a daughter of the late Rev. Thomas Eden of Whitehall, near Bristol. She died in 1827; but this production of her pencil, being now beautifully lithographed, will perpetuate her memory, we doubt not, for many future years.

The Men of Glasgow and the Women of Scotland. Reasons for Differing from the Rev. Dr. Symington's View of the Levitical Marriage Law. Written by Request, for the Information of one of the Gentlemen Deputed, at a Public Meeting recently held in Glasgow, to proceed to London with a Petition against the Marriage Affinity Bill. By T. BINNEY. London: 8vo., pp. 61. Price One Shilling.

That Mr. Binney has the right side of the question, we have not the slightest doubt. He discusses it with much freedom, and in doing so says some things that are startling; but even these will be found to be more correct on examination, we think, than they will appear to many readers to be at first sight. The pamphlet deserves to be studied, not only on account of

its argument in reference to marriage, but for its bearings on other parts of the Levitical law.

Incidents in the Life of the Rev. J. Asher, Pastor of Shiloh (coloured) Baptist Church, Philadelphia, U. S., and a Concluding Chapter of Facts Illustrating the Unrighteous Prejudice existing in the Minds of the American Citizens toward their Coloured Brethren. With an Introduction. By WILSON ARMISTEAD, Esq. London: Charles Gilpin. 24mo., pp. 80.

Mr. Asher has been for some months in this country, having come hither to collect contributions towards the place in which the people to whom he ministers worship, and this by the advice and with the recommendation of the pastors of eleven Philadelphia baptist churches. We do not think that the disciples in the ancient Philadelphia, at the time when John was in Patmos, would have sent an African brother so far for such a purpose, if they had been as numerous and as wealthy as the white baptists in the modern Philadelphia are; but the kindness which has been shown in introducing Mr. Asher to our acquaintance we will reciprocate, by taking leave most cordially to recommend the eleven to invite him to preach for them on his return, assuring them that we have heard him with pleasure. His grandfather was stolen from his home when a child, it appears, and the biographical sketches in these pages are painfully interesting.

The Imperial Cyclopædia. Dedicated by Permission to Her Majesty. I. The Geography of the British Empire. Part II. Barnstaple—Birmingham. London. Super-royal 8vo. Price 2s. 6d.

In noticing the former part of this highly respectable work, last month, we did not mention the embellishments. These consist of maps and elevations. The maps in a work of this kind are often an incumbrance, being so folded as to require very great care in using them, and even then being liable to be torn. Here they are presented to the eye at one opening of the book, judiciously planned and delicately executed. In Part I. we have a map of England, and one on a larger scale of South Wales; with small but beautiful pictures of seven public buildings at Birmingham, and nine others at Bath and Bristol. In Part II. we have a map of the British possessions in Australasia, and one of North Wales, with seventeen of the principal edifices of Dublin and Edinburgh. There are also miniature plans of these cities.

Missionary Encouragements in India; or the Christian Village in Gerjurat. By WILLIAM CLARKSON, Missionary in Western India, Author of "India and the Gospel." Second Edition. London: 24mo., pp. 138. Price 1s. 6d.

A larger volume by the same author is the basis of our principal review in the present number. This contains topical notices and personal incidents which are interesting in themselves, and well adapted to cherish hope respecting the future.

RECENT PUBLICATIONS Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Memorials of Worth: or, Sketches of Pious Persons lately Deceased. By the Rev. ROBERT SIMPSON, Sanquhar, author of the "Traditions of the Covenanters." Edinburgh: J. Hogg. 24mo., pp. 232.

Devotional Musings; or, Thoughts in Verse on Creation, Providence, and Redemption. By WILLIAM HOPKINS. London: Jackson and Walford. 16mo., pp. 32.

The Sacred Mountains. By J. T. HEADLY. London: W. Collins. 24mo., pp. 150.

Short Memorials of the Lord's Goodness. Also on the Power and Grace of the Holy Spirit, and Serious Thoughts for the Aged. New Edition, Enlarged. London: J. F. Shaw. 16mo., pp. 387.

Choice Sentences; or, Recollections of the Ministry of the late Rev. WILLIAM HOWELS of Long Acre Episcopal Chapel, London. Edited by the Rev. William Bruce, M.A., Incumbent of Trinity Church, Sheffield. Second Thousand. London: J. F. Shaw. 24mo., pp. 136.

A Brief Notice of the Life of the Rev. Edward Bickersteth. By Sir C. E. EARDLEY, Bart. Reprinted from "Evangelical Christendom," with Additions. London: Partridge and Oakley. 32mo., pp. 54.

Popular Elevation the Work of the People. Being an Examination of the Existing Elements for the Intellectual, Spiritual, Moral, and Political Improvement of Modern Society. By the Rev. BREWIN GRANT, B.A., Minister of Highbury College, Birmingham. London: B. L. Green. 8vo., pp. 78.

New College, London. Address of the Committee, and Preliminary Statement. With the Address delivered at the Laying of the First Stone. By JOHN PVE SMITH, D.D., LL.D., F.R.S. London: Jackson and Walford. 8vo., pp. 39.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. London: Longman and Co. 4to. Part VI.

The Eclectic Review. Edited by THOMAS PRICE, LL.D. Contents: I. Warburton's Conquest of Canada. II. The Roman; a Dramatic Poem. III. Miller's Foot-prints of the Creator, Law versus Miracle. IV. Exeter Hall Lectures. V. Ship Passages in Central America to the Pacific. VI. History of the Newspaper Press. VII. Mure's Language and Literature of Greece. VIII. War of Independence in Hungary. IX. Metropolitan Interments Bill. June, 1850. London. 8vo. Price 2s. 6d.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. June, 1850. Edinburgh: Johnstone and Hunter. 8vo., pp. 47.

Half Hours with the Best Authors. London: C. Knight. 8vo., pp. 96.;

INTELLIGENCE.

ASIA.

BENGAL BAPTIST ASSOCIATION.

The secretaries of this body report that the last year has been one of great mercy. For the last three or four years there appears

to have been a gradual movement, while considerable impression has been making on the masses of the people. In a priest-ridden land like India every foot of ground is obstinately disputed, and any advance calls for much thankfulness.

CHURCHES.	PASTORS.	By baptism.	By letter.	By restoration.	By death.	By dismission.	By withdrawal.	By exclusion.	Clear increase.	Clear decrease.	Members in communion.	Preachers.
Serampore ... {	W. H. Denham }	23	2	5	1	...	2	3	24	...	127	5
	J. Robinson }											
Jessore	J. Parry	36	4	2	5	...	2	7	28	...	206	10
Cutwa	W. Carey	...	...	...	...	2	...	2	...	4	31	4
Dinájpur	H. Smylie	...	...	3	...	...	...	...	3	...	18	...
Lal Bazar, Cal.	J. Thomas	11	5	1	1	...	...	...	16	...	140	...
Dacca	W. Robinson	3	2	2	...	...	...	1	5	...	21	3
Chittagong	J. Johannes	...	...	...	3	...	...	...	...	3	39	4
Circular Rd. Cal.	A. Leslie	2	...	...	...	1	...	...	1	...	*98	...
Birbhum	J. Williamson	1	1	2	1	...	...	...	...	4	36	2
Colingah, Cal. ...	J. Wenger, Shujáat Ali ...	2	6	0	...	...	...	1	13	...	54	2
Haurah	T. Morgan	...	1	...	3	2	...	7	...	11	26	...
Cuttack	C. Lacey, ...	22	...	1	2	2	...	4	15	...	206	10
Burisál	J. C. Page, J. Sale	4	20	36	1	...	...	14	45	...	177	10
Khari	G. Pearce, J. Mundul	...	...	2	...	...	...	0	...	...	48	2
Lakhyantipore ..	G. Pearce	4	...	1	...	...	...	7	4	...	67	3
Intally, Calcutta.	G. Pearce, Rám Krishna ..	3	...	4	1	...	...	2	4	...	50	2
Narsikdárchoke.	C. B. Lewis, W. Thomas ..	2	...	6	1	...	...	3	4	...	52	3
Malayápur	G. Pearce	...	...	...	...	...	...	...	...	...	7	...
Balasore	O. Bachelor	...	2	...	...	1	...	1	...	...	7	...
Jellasore	J. Phillips	6	1	1	...	2	...	1	5	...	15	2
Dum Dum	C. B. Lewis, Acting Pastor	5	1	...	2	...	...	1	3	...	25	1
Berhampore	J. Stubbins and W. Bailey	4	...	2	...	6	...	1	...	...	46	4
Choga	J. Buckley	...	...	...	...	...	...	...	...	1	...	...
		128	45	83	22	16	4	61	174	19	1496	67

* Resident Members, 74.

WEST INDIES.

Mr. Clark of Brown's Town, Jamaica, gave the following account of the present state of the baptist churches in that island in a letter to the secretaries of the Baptist Union, dated March 21, 1850.

"Of the forty-one churches which have sent in returns, only twenty-six have had additions by baptism, and of these only eighteen have had a clear increase of members. The exclusions have been large; we have also lost heavily by death, and a con-

siderable number connected with three or four of the churches having ceased to attend regularly on the means of grace, are reported as 'withdrawn' from church fellowship. Instead, therefore, of having to report an increase, it is with deep sorrow I inform you that we have had a clear decrease of 272 church members. Yet there are some alleviating circumstances. A gradual purifying of our churches has been going on during the last few years, and this painful process is not, we apprehend, yet completed; but even now there

are indications of improvement — in some churches at least. Our chapels are almost everywhere crowded with attentive congregations; many of our people are zealous in their efforts, and earnest in their prayers for the advancement of the work of God; seldom a week passes but some of us have the happiness of being applied to for advice and instruction by earnest inquirers after salvation, or backsliders returning from the error of their ways; and, notwithstanding the falling away of many of our people, and the lukewarmness of others, I cannot but hope that, ere long, God will again graciously pour out his Spirit upon us in rich abundance.

"The forty-one churches sending reports contain 18,481 members, and 1,511 inquirers. In the day schools connected with them there are more than 3,000 children, and in the sabbath school nearly 8,000 children and adults.

"The total number of members in our mission churches is about 30,000.

"Our Theological Institution at Calabar is supplying some of the churches with useful ministers. In this parish we have now three native pastors and three assistants, who are labouring in harmony with their European brethren, and with much acceptance, and no small amount of success amongst the people.

"The distress which has prevailed during the last two or three years in this colony has rendered it a work of great difficulty to sustain our mission, nor is the difficulty yet lessened. Had it not been for the aid we have received from members of the Society of Friends, most of our schools must have been closed; and but for the assistance of other Christian friends, our Theological Institution could not have been carried on. In consequence of the pecuniary distress, some of our chapel debts press upon us heavily, and many brethren have to endure great privations."

TABULAR VIEW OF CHURCHES AND STATIONS CONNECTED WITH THE BAPTIST WESTERN UNION, FOR THE YEAR ENDING DECEMBER 31, 1849.

CHURCHES.	PARISH.	MINISTERS.	Station formed	Churches formed	Baptized.	Restored.	Received.	Excluded.	Died.	Dismissed.	Withdrawn.	Increase.	Decrease.	Members.	Inquirers.	
Annotta Bay	Metcalfe	S. Jones	1824	1834	42	2	3	24	25	1	3	...	6	793	65	
Buff Bay	St. George's		1824	1824	12	5	...	2	1	...	...	14	...	169	40	
Port Maria	St. Mary's.	D. Day	1826	1826	...	26	1	13	10	...	20	...	16	447	80	
Oracabessa			1827	1829	32	6	...	17	16	...	...	5	...	367	50	
Mount Angus		W. Seall	1828	1842	17	10	3	15	7	...	4	...	...	364	76	
Mount Nebo	{ St. Thomas- in-the-Vale. }		1834	1842	...	7	2	6	7	1	10	...	15	362	17	
Springfield	St. John's	Jabez Tunley	1824	1835	...	7	...	20	5	2	60	...	80	273	6	
Stacey Ville	Clarendon	T. Gould	1835	1835	...	9	1	18	9	4	...	...	21	236	30	
Coultart Grove	St. Ann's		1835	1835	...	5	3	12	9	1	...	...	14	265	32	
Moneague		W. M. Laggar	1834	1835	...	...	18	5	2	2	...	...	27	197	15	
St. Ann's Bay		B. Millard	1829	1830	14	20	3	45	20	3	...	...	31	790	39	
Ocho Rios			1829	1830	...	5	...	23	4	5	3	...	30	430	68	
Sturge Town		S. Hodges	1839	1845	11	9	5	9	7	2	...	7	...	380	21	
Salem			1843	1846	15	7	5	10	4	1	...	12	...	272	18	
Brown's Town		J. Clark	1830	1831	22	28	7	22	24	2	...	9	...	1053	50	
Bethany			1836	1839	8	7	9	8	12	...	...	...	4	528	38	
Clarkson Ville		F. Johnson	1839	1840	54	14	19	7	7	...	...	73	...	361	40	
Dry Harbour		T. Smith	1841	1842	38	7	25	14	5	...	2	49	...	219	21	
Stewart Town	Trelawney	B. B. Dexter	1829	1829	8	11	2	18	25	41	66	...	129	634	...	
New Birmingham			1838	1838	...	6	2	4	5	...	...	1	...	231	...	
Rio Bueno		J. Tinson	1829	1829	27	6	...	3	7	3	...	20	...	339	23	
Waldensia		J. E. Henderson	1836	1837	14	16	17	17	14	3	...	13	...	626	...	
Unity			1842	1842	...	...	...	...	...	...	...	...	...	343	...	
Falmouth		R. Gay	1827	1827	38	7	5	47	26	2	1	...	26	936	30	
Refuge		W. Claydon	1831	1837	33	11	2	14	11	7	...	14	...	612	24	
Kettering			1840	1844	8	9	2	8	4	2	...	5	...	248	16	
Beththephil	St. James	T. B. Pickton	1835	1835	12	10	5	32	7	2	...	...	14	506	27	
Hastings	Trelawney		1841	1843	...	...	6	9	9	...	...	3	...	225	19	
Salter's Hill	St. James	W. Dendy	1824	1825	19	31	20	81	38	2	...	51	...	1234	122	
Mount Carey		E. Hewitt	1834	1842	38	11	9	18	24	1	6	9	...	710	75	
Shortwood			1840	1842	46	16	6	15	10	3	...	40	...	520	58	
Watford Hill	Hanover		1838	1838	17	7	18	18	4	...	...	20	...	239	13	
Bethel Town	Westmoreland		1835	1842	30	...	1	26	8	1	...	4	...	463	85	
Lucea	Hanover	J. May	1830	1830	18	17	...	28	16	...	4	...	13	711	...	
Green Island			1831	1835	...	7	...	2	6	...	...	...	1	152	...	
Gurney's Mount		C. Armstrong	1829	1829	...	16	2	18	15	2	4	...	27	642	15	
Fletcher's Grove			1835	1842	...	5	2	12	4	...	2	...	11	162	14	
Savanna-la-mar	Westmoreland	J. Hutchins	1824	1829	9	11	3	23	17	...	19	...	36	688	144	
Fuller's Field			1827	1828	...	8	...	12	22	3	...	29	...	222	135	
Providence	St. Elizabeth	G. R. Henderson	1840	1841	21	8	...	6	5	...	18	...	...	193	14	
Bethsalem			1837	1840	3	8	...	3	7	3	9	...	11	169	...	
						606	397	190	697	454	99	215	320	592	18481	1611

EUROPE.

FRANCE.

An esteemed correspondent writes thus :—
 France has at present most distinguished men in science and in literature. Auguste Comte, has been styled the Bacon of the 19th century. The most wonderful work I ever read is his great work entitled “Cours de Philosophie Positive.” While France is truly great in science and in literature, her theology and her preaching are, in most instances, wretched and contemptible. In the catholic church, Lacordaire seems to be the only great man, but how inferior to the Massilons, the Flechiers and the Bourdaloues of a former age! For nine years Lacordaire tells us he was an infidel, but he suddenly became a priest. With the celebrated Abbé de la Mennais and Montalembert he was associated for some time. These three men conducted a periodical, called *L’Avenir*, the great objects of which were to promote the *restoration and regeneration of the church, and the separation of church and state*. Mr. Turnbull informs us, that a school for children was formed upon these principles, and no less persons than Lacordaire and Montalembert were its teachers. The school, however, was broken up, by order of the government, and Lacordaire was cited before the tribunal. He came off victorious, and the affair caused great excitement. An appeal was made to the pope, who reprimanded his priests, and showed them that church and state could not be disunited, and that the *thought of progress and improvement in religion was a most rank and pernicious heresy*. In 1832 the infallible head of the catholic church declared :—

1. That all idea of a certain restoration and regeneration is entirely preposterous and deeply injurious to the church.

2. The maxim that liberty of conscience is to be secured to all is at once absurd, erroneous, or rather a delirious extravagance.

3. That the liberty of the press is a monstrous evil, and to be regarded only with horror.

4. That all association among men of different religious creeds ought to be proscribed.

5. Finally, that all separation of the church and the state is contrary to the welfare of the church and the state.

This encyclical letter put an end both to the school and the periodical. Mennais was indignant, and he soon abandoned the church; Lacordaire, however, submitted, and a more faithful son of the church the pope never had. He is still for progress, *but it is for progress backwards*. As a speaker, Lacordaire is powerful and energetic, and detests being thought a common-place preacher. Speaking of a point which he had sufficiently

illustrated, he added, “But this is a common-place, and, by the grace of God, we have a horror of common-places.” It has been said that protestantism, rationalism, infidelity, and atheism are, in his view, one and the same thing; and that nothing would gratify him more than to see the whole protestant world, books and institutions, men, women, and children, consumed in one general conflagration. Such is popery, the same yesterday, to-day, and for ever.

As much has been both said and written during the last few weeks respecting church and state, I thought that your readers might feel interested in the opinion of his holiness on that question of questions—the separation of what, not God, but man has joined together.

ANNUAL MEETINGS.

BAPTIST UNION.

The thirty-eighth annual session of the Baptist Union of Great Britain and Ireland was held at the Mission House, London, April 19, 1850, and was numerously attended.

Shortly after ten o'clock the session was opened by the Rev. Jeremiah Asher of the United States engaging in prayer: after which an introductory discourse was delivered by the Rev. B. Godwin, D.D., of Bradford.* The Rev. T. Winter of Bristol then further engaged in prayer.

The session was then called to order by the Rev. Jabez Burns, D.D., of Paddington.

It was then moved by the Rev. Dr. Hoby, seconded by the Rev. Dr. Murch, and resolved—

“That such Christian friends, not members of the Union, as may desire to be present during the transaction of the business of the Session, be cordially welcomed.”

It was moved by the Rev. Dr. Cox, seconded by the Rev. Joseph Angus, M.A., and resolved—

“That the Union are greatly indebted to the Rev. Benjamin Godwin, D.D., for the discourse, so full of important sentiments, and so eminently appropriate to the times, which he has now delivered, and presents to him their unfeigned thanks for his kindness. They add their earnest prayer that, although withdrawn from stated labour, he may yet be permitted to render much occasional aid to the holy cause he has so faithfully served, and that his latest days may be rendered eminently happy by the gracious smiles of his approving Lord.”

It was moved by the Rev. Dr. Steane, seconded by the Rev. Edward Bryan of Oxford, and resolved—

“That the Rev. Dr. Godwin be requested to allow

* This discourse may be found in our Number for May.—ED. BAP. MAG.

the valuable discourse he has delivered to be printed, under his revision, among the documents of the Union."

The Rev. J. H. Hinton read the Report of the Committee and the Treasurer's account, and laid on the table the materials prepared for the Manual.

It was moved by the Rev. T. Winter of Bristol, seconded by the Rev. Robert Roff of Cambridge, and resolved—

"That the Report now read be received, and printed under the direction of the Committee."

The Chairman appointed a Committee of nomination to prepare a list of Officers and Committee for the year ensuing.

That part of the Report relating to the statistics of the Denomination being taken up, it was moved by the Rev. John Branch, seconded by the Rev. Thomas Wheeler of Norwich, and resolved—

"That the Union look with affectionate and undiminished interest on the indications of the state of the churches furnished by the statistical returns of the several associations; and that they cherish joy and gratitude to God while they record the fact that, in 682 churches whose numbers are reported, there has been a clear increase of 2,324 members, or an average of three and a half per church, still carrying forward in a slight degree, the progressive augmentation of the rate of increase which has been observable for three years past."*

That part of the Report relating to Sunday labour in the Post Office being taken into consideration, it was moved by the Rev. William Robinson, of Kettering, seconded by the Rev. John Leechman, of Hammersmith, and resolved—

"That the Union regard with entire satisfaction the measure adopted by the Committee, with a view to prevent the increase of Sunday labour in the General Post Office; and that they desire to take this opportunity, when brethren are assembled from all parts of the country, to express their hearty concurrence in the effort now in progress for the total suppression of labour on the Lord's day in the post office department throughout the kingdom."

It was moved by the Rev. William Howieson of Walworth, seconded by the Rev. Robert Wallace of Tottenham, and resolved—

"That with a view of promoting this object, the following petition be presented to the Commons House of Parliament, and that S. M. Peto, Esq., M.P., be requested to present it.

**"TO THE HONOURABLE THE COMMONS,
&c., &c."**

"The humble petition of the Baptist Union of Great Britain and Ireland, comprehending and representing more than one thousand churches of the Baptist Denomination in the United Kingdom, and now assembled in London in their thirty-eighth Annual Session;

* On the table being more completely made up, it appears that the number of churches whose state is reported is 913, and that the average increase is somewhat below three per church.—ED. MANUAL.

"Showeth,

"That your Petitioners hold the sabbath to be of great importance to the welfare of mankind, as a divinely instituted day of rest from toil, and as affording invaluable opportunities for religious improvement.

"That your Petitioners, without claiming for the sabbath an exemption from works of necessity and mercy, cannot regard labour in the Post Office as falling within either class; on the contrary, they think that activity in this department of the public business might be generally, if not universally, suspended during the hours of the sabbath without any material inconvenience to the community, and with most important advantage to a large and most deserving body of the public servants.

"Your Petitioners therefore pray your honourable house to take the premises into consideration, and to adopt such measures as to them may seem meet for suspending entirely and universally labour in the Post Office on the sabbath day.

"And your Petitioners," &c.

That part of the Report which related to marriage with a deceased wife's sister having been resumed, it was moved by the Rev. Nathaniel Haycraft, M.A. of Bristol, seconded by the Rev. C. Larnom of Sheffield, and resolved—

"That this Union attaches great importance to the efforts which are now in progress for the alteration of marriage law, as modified in the year 1835, by an act commonly called Lord Lyndhurst's Act.

"That, as proved by extended inquiry, the habit of marriage with a deceased wife's sister is so deeply rooted in English society at large that it cannot be extirpated by prohibitory legislation; which can have little other effect than to encourage concubinage, to multiply bastardy, and to vitiate titles to property.

"That there does not exist, either in reason or in scripture, any ground or warrant for prohibiting such marriages by law, since they are not contrary either to the law of nature or to the word of God.

"That the nonconformists of the United Kingdom are still more deeply interested in this question than other parts of the community; since the canons of the church of England are not binding, and ought not to be imposed upon them, and since the law as it now stands threatens materially to disturb the peace and harmony of the churches.

"That the thanks of this Union, and of the Nonconformists of the United Kingdom at large, are due to the Hon. Stuart Wortley, M.P., for his strenuous efforts to effect an amelioration of the law in this respect.

"That a petition from this body be presented to both Houses of Parliament, praying them to pass into law a bill now before Parliament for legalizing marriage with a deceased wife's sister.

**"TO THE HONOURABLE THE COMMONS,
&c., &c."**

"The Humble Petition, &c., &c."

"Showeth,

"That your Petitioners are aware that a bill is now in progress through your Honourable House, intitled a Bill for legalizing marriage with a deceased wife's sister.

"That your Petitioners regard such marriages as not contrary either to the law of nature or the law of God; and as consequent not fitly to be prohibited by human legislation.

"That your Petitioners consider the prohibition of such marriages by Will. IV. cap. 56, both unwarrantable and pernicious, and the more pernicious because it is, and must be, inefficient.

"That your Petitioners therefore pray your Honourable House to sanction the foresaid bill for legalizing marriage with a deceased wife's sister, and to pass the same into a law.

"And your Petitioners," &c."

It was moved by the Rev. Dr. Cox, seconded by the Rev. S. J. Davis, and resolved—

"That two brethren, members of the Union, be appointed as delegates in its behalf in the approaching Triennial Conference of the British Anti-State-Church Association; and that the Rev. J. H. Hinton, M.A., and the Rev. W. Groser be the delegates."

The Committee of Nomination brought up their Report, which was received, amended, and adopted.*

Thanks were then voted to the Treasurer and Secretaries for their services during the past year, and the Chairman for his attention to the business of the day; after which the Session was concluded by prayer.

BAPTIST BOARD.

The annual meeting of the Board of Baptist Ministers, residing in and about the cities of London and Westminster, was held on the 12th of March. Brother Peacock in the chair.

After the transaction of routine business, the secretary, having drawn attention to the length of time that he had continued in office withdrew, and on his return, was informed that the following resolution had been passed unanimously:—

"That the cordial thanks of this meeting be given to our esteemed brother Groser, for his valuable services as secretary to this board for the last year; and with great pleasure, that he has been permitted to fill the office now for seven successive years, the board earnestly request him to retain that office."

To this request Mr. Groser expressed his assent.

All baptist ministers who are, or have been pastors, professing the sentiments usually called Calvinistic, and residing within ten miles of the metropolis, are eligible for membership; and the course they have to adopt, is simply to express to the secretary, in writing, their desire to be received. The Board consists at present of forty-seven members.

At a subsequent meeting (June 12th) the following resolution was passed unanimously.

"That our esteemed brother the Rev. Dr. Murch, who for some years performed the duties of secretary to this Board, greatly to its advantage, having ceased to belong to it by a removal from London which has proved to be but temporary, and having now become

again a resident in this metropolis, be affectionately invited to resume his place among us as a member of this body."

The following resolution was also passed, and a copy of it sent by order of the meeting to Sir George Grey:—

"That while sympathizing in the objections which the community at large have so much reason to entertain against some of the provisions of the Metropolitan Interments Bill, this Board protest in the strongest terms, first, against those clauses of it which make the erection of ecclesiastical edifices payable, in certain contingencies, out of the poor rates; and secondly, against that clause which requires a fee for every interment in consecrated ground, to be paid to the incumbent for the time being, that is in perpetuity, thus creating at the public expense, another class of clerical sinecures of unlimited duration, and unrestricted augmentation."

A petition was also drawn up for presentation to the king of Sweden, of which the following is a copy:—

"May it please your majesty,

"Having learned with regret that the baptists in Sweden are not allowed the free exercise of their religion, but are liable to banishment, and that sentence has already been passed on Mr. F. O. Nilsson, of Gottenburgh, the pastor of a baptist church, we humbly and fervently entreat your majesty to use your royal clemency in removing such sentence, and to promote such measures as may secure to the baptists, in common with all your subjects, full religious liberty.

"May it please Almighty God to incline your majesty to listen to our entreaty, and grant unto your majesty a peaceful, prosperous, and lengthened reign, and, finally, through faith in Christ, an unfading crown."

"Signed on behalf of the Board, and by its direction, at their meeting, held 11th June, 1850,

JOSEPH ROTHERY, *Chairman.*

WILLIAM GROSER, *Secretary.*

HANSERD KNOLLYS SOCIETY.

On the morning of Wednesday, 24th of April, the annual meeting of the above society was held in the library of the Baptist Mission House, Moorgate Street. The public meeting was on this occasion preceded by a breakfast, which was numerously attended, although held at an early hour in the morning. Mr. Thomas Nicholson of Lydney occupied the chair at the general meeting, and the proceedings were commenced at nine o'clock, with prayer by the Rev. W. Etheredge. E. B. Underhill, Esq. read the usual annual reports, from which it appeared that during the past year the subscribers had received a reprint of "John Canne's Necessities of Separation from the Church of

* The Officers were re-elected. The Committee remains the same as last year, excepting that Messrs. Burditt, Howieson, Rothery, and Betts, take the seats vacated by Messrs. Birrell, Bowser, Godwin, Green, Hare, Overbury, Penny, Roff, Stovel, and Winks.—ED. BAP. MAG.

England," and the first volume of the "Dutch Martyrology." The demand for the earlier publications of the society had continued, and the first and second volumes were all sold. The report concluded with an urgent appeal to the subscribers to use their personal influence among their friends, on behalf of the society. In moving the adoption of the report, T. Bignold, Esq. of Norwich observed, that in former times it was but the "happy few" who were privileged to read these valuable writings, but, thanks to the Hanserd Knollys Society, the works of our forefathers were now in the hands of a "happy many." The Rev. J. Rothery seconded the adoption of the report. He said he was a warm friend of the institution, because he was reminded through its instrumentality of those noble men whose maintenance of the glorious principles of religious liberty had secured to us the position we now hold. It was refreshing to find that the principles we now so dearly cherish, were so nobly fought for by our ancestors. The Hanserd Knollys Society was eminently useful to our young men, and he hoped that the works issued by the society would be extensively read by them. James Low, Esq. offered some suggestions for collecting the subscriptions and delivering the volumes. The Rev. T. A. Wheeler briefly moved the cordial thanks of the society to the council for their arduous duties during the past year. In seconding the resolution, the Rev. F. A. Cox, D.D., LL.D. compared the diggings in California to the more precious diggings among the writings of our baptist forefathers. He also made some allusion to Dr. Gill's Commentaries, the learned portions of which he earnestly recommended as worthy of republication by the council.

The resolution re-appointing officers and council was then unanimously passed, and after a few remarks from the Revs. J. Cragg, W. H. Black, F. Trestrail, and Mr. Meredith, the meeting was closed with prayer.

ASSOCIATIONS.

BRISTOL.

Seven churches in Bristol, seven in Gloucestershire, seventeen in Somersetshire, and fourteen in Wiltshire, constitute this association.

<i>Bristol.</i>	
Broadmead	N Haycroft, T. S. Crisp.
Buckingham, Clifton	R. Morris.
Counterslip	T. Winter.
King Street	G. H. Davis.
Maudlin Street	T. Jenkins.
Pithay	E. Probert.
Thrissell Street	R. Tubbs.

Gloucestershire.

Avening	S. Webley.
Minchinhampton	

Fishpounds	
Shortwood	T. F. Newman.
Sodbury	F. H. Rolestone.
Westbury-on-Trym	
Wotton-under-Edge	J. Watts.

Somersetshire.

Bath, Somerset Street	D. Wassell.
" York Street	W. A. Gillson.
Beckington	J. Hinton.
Bourton	J. Hannam.
Cheddar	S. J. Chew.
Croscombe	G. Pulling.
Dunkerton	J. Ricketts.
Frome, Badcox Lane	C. J. Middleditch.
" Sheppard's Barton	S. Manning.
Hanham and Keynsham	T. Ayres.
Laverton	
Paulton	R. Bentley.
Philip's Norton	
Pill	
Twerton	
Wells	J. H. Osborne.
Weston-Super-Mare	

Wiltshire.

Bradford	H. Webley.
Bratton	H. Anderson.
Calne	T. Middleditch.
Corsham	
Corton	T. Hardick.
Crockerton	Z. Clift.
Devizes	C. Stanford.
Melksham	C. Daniel.
Penknapp	S. Evans.
Sherston	S. Strubbins.
Shrowton	C. Light.
Trowbridge, Back Street	W. Barnes.
" Bethesda	S. Walker.
Warminster	G. How.

At the annual meeting, which was held at Badcox Lane, Frome, May 21st, 22nd, and 23rd, Mr. Middleditch being moderator, a Circular Letter on "The Scripture Law as to the Acquisition and Appropriation of Money," read by Mr. Newman, was adopted. Sermons were delivered by Messrs. Haycroft, Wassell, Stanford, Davis, and Middleditch, senior. Among the resolutions passed were the following:—

"That the churches of this Association be urged to consider the claims of the 'Society for the Relief of Aged and Infirm Baptist Ministers,' and to promote its important objects; either by constituting their pastors beneficiary members, or by making collections for the institution."

"That the petition in favour of the bill legalizing marriage with the sister of a deceased wife: and that also in opposition to certain clauses in the bill for the Prevention of Intramural Interments;—brought up by the Committee on Civil and Religious Affairs, be signed by the moderator, on behalf of the Association, and forwarded to S. M. Peto, Esq., M.P., for presentation to the House of Commons."

"That this Association would recommend The Bristol Examiner to the favourable notice of the members of the associated churches, as a newspaper in which the rights of nonconformists are ably and temperately advocated, and political affairs treated in a Christian spirit."

"That the next Association be held in Somerset Street, Bath. Brother Gotch, or in case of failure brother Middleditch of Frome, to preach the Association sermon, on 'The Inspiration of the Holy Scriptures.' Brother Morris to preach the Sermon to the Young. The other preachers to be brethren Newman and Winter. Brother Barnes, or in case

of failure brother Stanford, to write the Circular Letter, on 'Believers' Baptism the only Adequate Protest against Sacramental Efficacy.'

Statistics.

Number of churches.....	45
Baptized	346
Received by letter	121
Restored	20
—	487
Deceased	141
Removed	111
Excluded	37
—	289
Clear Increase	198
Number of members.....	6942
Sunday School Teachers	1035
Number of scholars	6416

During the past year several of the churches have carefully revised their lists of members, and have removed the names of persons who have emigrated, or whose present residences are not known, viz., Bristol, Broadmead, 24; Shortwood, 2; Bath, Somerset Street, 10; Bourton, 4; Cheddar, 6; Croscombe, 2. These are not inserted in the list of removals, but are deducted from the total number of members. The twelve persons dismissed from Beckington form a new church at Rudge.

HERTS AND SOUTH BEDS.

This body now comprises thirteen churches with their pastors:—

St Alban's.....	W. Upton.
Boxmoor	B. P. Pratten.
Breachwood Green	D. Parken.
Cranfield.....	T. Owen.
Chipperfield	S. Cowdy.
Houghton Regis	J. W. Lance.
Hemel Hempstead	W. Aitchison.
Luton, 1st church.....	J. J. Davies.
2nd church	T. Hiron.
Leighton Buzzard	E. Adey.
Market Street	T. Wake.
Rickmansworth	Dr. Murch.
Toddington.....	W. Wood.

The annual meeting was held at Hemel Hempstead, on Tuesday, June 4, on which occasion the Rev. John Jordan Davies of Luton preached in the morning, and in the afternoon highly encouraging reports were received from all the churches of a considerable augmentation of members, and of the enjoyment of harmony and peace.

The interesting proceedings of the day were concluded in the evening by a succession of solemn exhortations addressed to various classes, and by the presentation of ennobled thanksgivings, and fervent supplications prompted by the gratifying and improved condition of the churches.

The devotional exercises and other engagements of this hallowed day were conducted by the Rev. Messrs. Aitchison, Adey, Davies, Cowdie, Gould, Hiron, Upton, Owen, Wake, Wood, Wildy.

Statistics.

Number of churches	13
Baptized	141
Received by letter	45
Restored	12
—	198
Removed by death.....	34
Dismissed	15
Excluded	5
—	54
Clear increase	144
Sabbath scholars	2304
Village stations.....	26

IRISH BAPTIST SOUTHERN ASSOCIATION.

The meetings of this body were held at Athlone on the 7th, 8th, and 9th of May. All the brethren connected with the association were present except one, and brotherly kindness and unanimity prevailed at all the meetings for business.

On the morning of the 9th important resolutions relative to the improvement of all leisure time the brethren may have at any future meetings were proposed and unanimously carried.

The public services commenced on Tuesday evening, when impressive addresses were delivered by brethren Milligan and Mullarky; the one on "Glorifying in the Cross," the other on "Prayer in the Pew necessary to success in the Pulpit."

On Wednesday evening, brother Young of Cork preached a sermon which excited considerable interest, from 1 Cor. i. 25.

On Thursday evening, excellent addresses were delivered by brethren Wilson, Bugby, and Macnamara, who gave some account of his view and engagements whilst a Roman catholic priest, and also stated his reasons for leaving the church of England.

The attendance was large and respectable, and improved every evening. Brethren Thomas, Macarthy, Wilshire, and Lowden (presbyterian minister), took part in the services.

ORDINATIONS.

ISLINGTON GREEN.

On Thursday, June 20th, the Rev. George B. Thomas was publicly recognized as pastor of the church and congregation, assembling in the Baptist Chapel, Islington-green. The Rev. F. A. Cox, D.D., L.L. D. commenced the morning service with reading the scriptures and prayer, after which the Rev. J. Leechman, M. A. of Hammersmith, delivered an address on "the nature of the connexion between a pastor and his people." The Rev. E. Steane, D. D., then inquired of the church the reasons which led to the invitation of Mr. Thomas to the pastorate, which were given by Samuel Pope, Esq., senior deacon. Mr. Thomas then made a statement of the motives which induced him to accept the invita-

tion, and gave briefly his view of evangelical truth. After which, Dr. Steane prayed for pastor and people. The Hon. and Rev. Baptist W. Noel, M. A., then preached on "the scope and design of the Christian ministry." The Rev. B. S. Hollis of Islington, closed with prayer.

Dinner and tea were provided for the ministers and friends in Barnsbury Chapel Schoolrooms (which were kindly lent for the occasion).—After dinner, to which upwards of 100 sat down, addresses were delivered by several ministers.

The evening service was commenced with reading and prayer by the Rev. C. Stovel; after which the Rev. William Brock preached from Romans viii. 19. The Rev. Owen Clarke concluded with prayer.

HAMSTERLEY, DURHAM.

The Rev. Thomas Cardwell, formerly town missionary at Hartlepool, was ordained pastor of the baptist church at Hamsterley, on the 22nd of May. The Rev. J. D. Carrick of North Shields opened the services by reading the scriptures and by prayer; the Rev. William Long of Stockton-upon-Tees proposed the questions and offered the ordination prayer; the Rev. Thomas Pottenger of Newcastle-upon-Tyne delivered the charge to the pastor; and in the evening the church was addressed by Messrs. W. Levy, J. D. Carrick, J. Fyfe of Darlington, and C. Forth of Middleton, in Teesdale. Mr. Pottenger then addressed the undecided in a very impressive manner. The whole of the services were both interesting and edifying.

In connexion with the same series of services, a recognition sermon was preached on the 23rd, by Mr. Pottenger, to the baptist church at Wolsingham, which, in union with the church at Hamsterley, is under the pastoral care of Mr. Cardwell. After the sermon, the audience was addressed by Mr. Tyfe. May the Lord give his blessing with the seed which was then sown!

HENRIETTA STREET.

A devotional service was held on the evening of the 31st ult. in connexion with the settlement of the Rev. Charles A. M. Shepherd, as pastor of the church. Prayer was offered by Messrs. Noel of John Street, Woodwark of Tonbridge Chapel, Robertson of Keppel Street, and Thoresby of Spa Fields. Mr. Peacock of Goswell Street addressed the pastor, and Mr. Angus the church. The hymns were read by Mr. Overbury of Eagle Street. It was a very solemn and refreshing season, and will be long and gratefully remembered by many.

We are happy to say that since the recent union there has been a very cheering revival in the church and congregation.

RECENT DEATHS.

REV. TIMOTHY MOORE.

Since the publication of our last some further particulars of the last scenes of this worthy brother's life have been received. It appears that very soon after the "St. George" left England, the cholera broke out in her, and that Mrs. Moore and the two youngest children fell victims to that awful pestilence, that one of the children died one day and Mrs. Moore the next, the other child having been previously taken.

"From these heavy, unexpected, and overwhelming afflictions," says Mr. Ham, writing to Mr. Stovel, "our poor brother began to sink, and become gradually worse, having scarcely any one to attend to him and his children, and no one to wait on him but his eldest son; he must have suffered much for want of proper attention during the voyage."

"About a fortnight before he arrived in this part he ruptured a blood-vessel in the chest, which confined him to his bed the remainder of the passage; he arrived in this bay on Lord's day the 2nd inst., and in the evening after preaching, I received a pressing note from the surgeon of the ship, urging me to come without delay to see him, as he was very ill, and lying in a perfectly helpless state. Being too late to go off to the vessel that night I went early on the Monday morning, and found him in a most feeble and miserable plight, evidently worn out with sorrow and disease."

"Although I had received no official information of his coming from any of the ministers or friends sending him out, yet I was deeply affected with his painful position, and after a short interview, returned to the city to get him a lodging, and to get some friend to undertake to bring him on shore, as he was unable to dress himself."

"Being disappointed for some time in my search, and almost exhausted, I at last met with Mr. J. H. Palmer, short-hand writer to the Legislative Council (with whom I believe you are personally acquainted), and he kindly and promptly went and got him a lodging at Balmain, near his own residence. He then went on board the vessel and brought our afflicted brother on shore with his three motherless children."

"In landing from the boat at Balmain he had to be carried by two men in a chair to his lodgings; the three children Mr. Palmer took to his own house, where they are at present remaining until we decide what friend shall take them while we consult with you, and through you with his friends at home. On Tuesday morning I went over to see him, and found him in a nice, clean, and airy room. To all appearance he was much better, and his spirits quite revived. . . . I assured him that all that could be done for

him should be done, with which he was much pleased and affected, especially after I had read and prayed with him; he said, 'Now this reminds me of the seasons of prayer I have enjoyed with brother Stovel.' On Wednesday he was much about the same, and seemed to have a good appetite, and told me he had made a very hearty breakfast, and said he relished his food very much, and hoped soon to get better and get up.'

Mr. Palmer gives the following interesting account, in a letter to Mr. Bowser:—

"At the request of Mr. Ham, who is himself in but a feeble state of health, I took lodgings in Balmain for our poor departed brother, and went on board the vessel. I found this poor man of God not forsaken by his Master. He was lying in a dirty berth, so weak and emaciated that he could scarcely rise; his eyes sunken, and of an unhealthy brightness. I told him I had come to take him on shore. In feeble yet earnest accents he said, 'Oh, sir, can you take me to-night, I shall be so thankful to leave this dreadful place.' I promised to do so, and asked for the children, who were called by one of the females in the steerage, and I shall never forget so long as I live their pitiable condition. With difficulty Mr. M. was dressed and taken on deck, but as evening was drawing on apace, and as I feared the effects of the chill air, I was obliged to take the poor dear children as they were. As it was impossible to take them to any respectable lodging-house in their condition, I took them to my own, where they were properly attended to, and proceeded in the boat to the lodging-house of a Christian widow. This house commands a beautiful view of the harbour and Sydney, and is situated a hundred and fifty or two hundred feet above the level of the water. The ascent to it is difficult, the road being very rugged and rocky. As it was utterly impossible for Mr. M. to walk, I went to the house for assistance to convey him, when, to my surprise and pleasure, the landlady, Mrs. Nail, told me that her servant knew Mr. M., and that her father who lived near at hand would be glad to assist us. I ran to his cottage hastily, mentioned the circumstances, and he proceeded with me to the boat. The unexpected sight of this person, with whom I subsequently learned that Mr. M. had been upon terms of intimacy in England, completely overcame the latter, who exclaimed, 'I see the finger of God in this,—oh, my dear, dear friend.' The sight of one who had so recently left him, when he was in circumstances so different, seemed to open all his sorrows afresh. I stood by a few seconds, a silent, but you may readily suppose, not an unaffected spectator of this touching scene. The person whom I had taken to assist me was a Mr. Alderton. I had never before met him, although he had been residing in Balmain from the time of

his arrival from England. He knew nothing whatever of the arrival of Mr. M., and was the only person in the colony, so far as I can at present learn, who had known him at home. After a short time I endeavoured to soothe Mr. M., and we then proceeded to carry him up the hill. I remained with him until about ten o'clock, when I assisted him to bed; my servant, with the greatest kindness, having volunteered to wash him and make him comfortable, as he was in so helpless a condition as to be unable to raise his hand to his head.

"The following morning I received a note from him, requesting me to attend to some little matters on board the vessel, and concluding with these words: 'I am thankful to say I am greatly refreshed by a comfortable night; now I feel I am among friends in the Lord.' This was written in a very tremulous hand, and was dated 'from bed.'

I called on the morning of this day, and requested Mr. Elliott, the medical man who attends my family, to see him in the course of the day,—and Mr. Ham on the same day had spoken to Dr. Fullerton upon the same subject. Dr. F. saw him, and stated that he did not apprehend any immediate danger, although he certainly could hold out no hope that Mr. M. would ever be able to preach again.

"I should have stated, that prior to this, Mrs. Palmer and myself had several interviews with him, and Mr. Ham had also seen him once. He had, in the course of conversation with my wife, mentioned the names of several friends at home with whom she was acquainted, and afterwards when I saw him and told him that I was the writer of my former letter to you, he seemed delighted, and to place in us the fullest confidence. At his request, I took a small cottage for him near our own and gave orders for some necessary articles of furniture of which he was deficient. Almost his last words to my wife when speaking of his children, were, 'Well, I leave them in your hands.'

"On Friday (the 7th), I was aroused about half-past three o'clock in the morning by Mr. Alderton, who came to inform me that Mrs. Nail had been awoken by a knocking upon the floor of the room in which Mr. Moore slept, and that upon arriving there she found him with the basin upon the bed, and a stick in his hand, and a stream of blood flowing from his mouth. He had had a fit of coughing, one of the arteries of the lungs had been ruptured, and before medical aid could be procured his spirit had left its frail tenement, and ascended to his Father and his God.

"On Saturday we committed to the tomb, in the full hope of a glorious resurrection, the body of one known and beloved by hundreds in his native land—of one unknown here, but beloved as the servant of our com-

mon Lord, as a member of the family of our heavenly Father.

"The suddenness of the event, the necessity for immediate interment from the nature of the climate, and the peculiar circumstances of his case, prevented our making our Christian friends acquainted with the removal of our brother; but few, therefore, followed him to the grave, but those few evinced deep sympathy, and by their tears bore testimony to the intimate connection which exists between those who are united in the bonds of the gospel. Dr. Ross, independent minister, and Mr. Ham, baptist, conducted the service at the grave."

MR. JOHN PENNY.

The advancing years and declining vigour of this very estimable man have for some months led his intimate friends to fear that his continuance among them would not be long. His removal to a better world has now taken place. On the ninth of June at Coleford, Gloucestershire, where he was visiting his son, the pastor of the baptist church there, he expired in the seventy-seventh year of his age, after displaying in the immediate prospect of death, all the composure and resignation to the divine will that those who loved him best could desire to witness. Mr. Penny had been for many years a valuable deacon of the church in Eagle Street, a regular attendant at the committee meetings of the Baptist Missionary Society, and treasurer of the Baptist Magazine. In connexion with these and similar offices, he was accustomed to evince a correctness of judgment, an amenity of manners, and a benevolence of disposition, which endeared him greatly to his associates. As a dissenter and a baptist, he combined decided adherence to principle, with the highest degree of liberality and candour. In his connexion with this magazine, he rendered to the denomination to which he belonged valuable service. The editor may perhaps be permitted to add that he feels that he has personally sustained a loss in the removal of one with whom for twelve years he has acted in uninterrupted harmony, and on whose cordial co-operation he could uniformly rely.

MRS. MARGARET ROBINSON.

Among the numerous and sudden removals that have occurred in Calcutta and its vicinity lately, says "The Oriental Baptist," we regret to be obliged to record that of Mrs. Robinson of Serampore. She died of the prevailing epidemic, March 10th, 1850, at the early age of twenty-nine years. Her funeral sermon was preached by the Rev. W. H. Denham of Serampore on the following Lord's day evening. It was listened to by a large

and deeply attentive audience. The text was from among the dying words of Mrs. R. (1 Cor. xv. 56, 57.) At the close of the address he gave a short sketch of her life, the substance of which we subjoin:—

Mrs. Robinson was born at Sumatra on the 26th of May, 1820. Her father died when she was very young. When four years of age she was placed at school, at the Rev. Mr. Boardman's. In 1825, when Bencoolen was ceded to the Dutch, she, together with all the female wards of Government, was removed to Mrs. Dr. Marshman's seminary at Serampore. Here she enjoyed many religious privileges, and one which she ever esteemed the greatest of her mercies, she was brought under the ministry of the gospel of Christ, yet her early impressions like the morning dew passed away. About the age of fourteen or fifteen she was awakened to serious thought under a sermon of Mr. Mack's—still after awhile these thoughts like the former passed away. At the age of seventeen, her convictions were renewed under a discourse, by her now sorrowing husband. From this time her mind was much exercised, for several weeks she found no comfort; when she entered the house of prayer, it was with fear and trembling; every sermon set her sins more distinctly before her. Besides a deep sense of the evil of sin, she had to endure many trials from her school companions. At length light shone upon her mind, and she saw that Jesus was both able and willing to save her; from that moment she took refuge in him and found peace. Shortly after an incident occurred which, had not the work been genuine, might have proved of serious consequence to her. As it was, she ever after bitterly lamented it. Some of her youthful friends invited her to spend the Christmas holidays with them. Here she mingled with those whose hearts and affections were in the world. In their society a chill came over her religious feelings, and which was attended with painful results. Prayer was neglected—the bible was laid aside, and she even allowed herself to be persuaded to accompany her worldly friends to the theatre. On her return, it was painfully evident how much she had declined. But God, who is rich in mercy, still cherished his kindest purposes toward her. Under the means of grace she was soon led to feel how guilty she had been in departing from God. She now mourned the absence of the light of his countenance and suffered bitterly for her folly. This, however, in the sequel was attended with holy results—with earnestness and resoluteness, she at once and for ever bade adieu to the company and frivolous pursuits of worldly persons. From that time to her death, she was unshaken in her purpose; it always grieved her beyond measure to witness the inconsistency of those who pro-

fessed to love Christ, choosing the companionship of worldlings and scarcely distinguished in their pursuit from those who make this world their home. May the youthful part of this auditory ever bear in mind this salutary example. May they ever remember as she did—that those who are Jesus' are his—by the sufferings he underwent, and by the blood he shed for them! But to proceed. She was baptized on the 29th of March, 1840; and shortly after took charge of the native Christian female asylum. This was a work in which she delighted, for it was her anxious and prayerful desire to win her pupils to Christ. On the 16th of July, 1841, she was united to Mr. Robinson, and she continued her charge until sickness and domestic claims obliged her to relinquish her delightful employment.

The principal traits in the character of our departed friend were integrity, strong affection, and great firmness—with these she blended a degree of constitutional nervousness which at times greatly tried her. Her love was sincere, even to devotedness, nor would she hesitate to sacrifice her own comforts to secure the happiness of those she loved. She sincerely loved the household of faith, but she never hesitated to reprove and warn those whom she thought to be exposed to danger either from themselves or others. She was grieved if offence was taken, but she felt it to be a paramount duty, not to suffer sin to remain on the consciences of any of her friends. She was ever anxious to forward the cause of the Redeemer, and grieved that she was able to do so little for him she loved so much. Though she could do but little publicly, she did much to make religion lovely at home. She loved no conversation save that which tended to honour her Saviour. She often expressed her regret that Christian females, when they met, should consume the time in talking of the things of the world, and so infrequently talk of the things which pertain to Jesus Christ, and to their souls' best interests.

She was naturally fond of retirement. She visited but seldom; when she did so, it needed a day of rest to renew her spirits, and enable her to attend to her usual domestic duties. This was owing, as has been said, to constitutional nervousness—an evening spent in society was generally followed by a sleepless night. The last few months she appeared to have had a presentiment of death: to those about her she appeared to be ripening for another world. On the morning of the 3rd of March she rose much indisposed, but as usual walked to church. Just before she left home she heard the funeral bell toll and exclaimed, "Poor Mrs. S. is gone!" She added, the next call *would be for her*. On her return the pain had increased, this was succeeded by fever, when she remarked to her

husband that this was her last illness. The following day she endured much suffering, so much so, that she was unable to converse, except with pain and difficulty. On the Tuesday she expressed herself uneasy in mind. She was greatly harassed by fears. Her husband sought to lay before her the gracious invitations and comforts of the gospel. She asked for the 116th and 123rd Psalms to be read, after which she anxiously asked, "Do you think that I am a Christian, indeed?" On the affirmation being given—she said—"but I have very great fears." Her husband pointed her to the scripture plan of salvation; she said, "*How simple!*" He then read those gracious encouragements to sinners contained in the books of Jeremiah and Hosea, and he spoke to her of God's willingness to receive every returning penitent. She derived great comfort from these passages. During one of her paroxysms, she looked up and said, "Oh that you knew what a happy change has taken place in my mind! read the 23rd psalm." When asked whether she could adopt the language, "Yea, when I walk through," &c., she replied, she could, and that her fears were gone; that her thoughts were now of another world. She acknowledged the mercy of her heavenly Father in giving her so much time to think of heaven before she went there. She felt it hard to leave her infant family—but being reminded, that she herself had been left an orphan without father or mother, and that God had fulfilled his promise and taken care of her from her childhood—she bowed submissively and committed them to him—as her and their Father, her God and their God. On Saturday night, conscious that her end was approaching, she asked for the 14th and 15th of John's gospel to be read to her. She said, "Death has now no terrors for me, Jesus has deprived it of its sting." She then repeated the words of her funeral text, "The sting of death is sin—the strength of sin!"—here her voice or memory failed her, and the remaining part of the verse was repeated; when she said, "The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" and then added, "Yes, thou art precious to my soul; my transport and my trust"—dwelling with peculiar emphasis on the words, "*my transport.*" She shortly after this gave directions about her funeral, and went on to speak of God's gracious dealings, and providential guidance during her earthly pilgrimage.

On the Lord's day she asked her husband to deliver her dying messages to her sister, father-in-law, friends, and to all the missionaries and their wives, and then added—"I have now done." Her husband said, "One thing more: may I now hope you sleep in Jesus and are blessed?" She replied, "*Yes*—there is no doubt of it."

"And at the last day," he added, "will you stand at the right hand of the Judge?" "Yes, I hope you will see me there. Now I have done with all things here."

After this she spoke but little. When the last struggle approached, she laid her husband's hand upon her heart, and almost immediately after "fell asleep." Thus departed our dear sister in the morning of her days. Her dying hours were not gloomy. Those who stood by her bed and witnessed her patience and resignation, felt it was a Christian's death—that for her death had no sting.

MRS. MARIA PRUDENCE MAYER.

The subject of this brief sketch was born in 1809. Her parents were both of them pious persons, and members of the baptist church, Burslem, Staffordshire.

Little is known of her childhood. In consequence of the death of her mother when she was very young, she was committed to the care of her grandfather, William Taylor, Esq., who was strictly attached to the church of England, and used his influence to attach her to it, but at an early age she was led to attend the baptist chapel, and soon began to feel an interest in the sabbath-school, to which she devoted her youthful energies. In this sphere she laboured with much attention and punctuality, not only on the sabbath day, but also in the week, devoting much of her time to the social improvement of the members of her class, by teaching them to sew and knit, &c., &c.; her labours were pleasingly owned by God, in leading several of her scholars to a knowledge of the Saviour; several of whom have died leaving behind them satisfactory evidence that they died in the faith, and are gone to inherit eternal life, through Jesus Christ; others are now filling important situations, who, by her instrumentality, were led to think seriously of religion.

During the ministry of the late Mr. Hodgskins her mind seems to have been deeply impressed with the importance of personal godliness; and she was one of those who seem to be drawn by the cords of love rather than by the terrors of the law; she seems never to have sympathized with the vain and sinful amusements which betray so many young persons, and lead them to sell their eternal hopes for momentary pleasures; she was uniformly truthful, and sedate, and obedient to those who were entrusted with her.

The most pointed and tangible circumstance connected with her conversion was as follows: when Mr. Hodgskins, on his removal, was packing up his books and manuscript sermons, she entered his room, and he showed her a number of sermons, amounting to about 1200, saying, these are sermons which I have preached in Burslem, and most

of them you, Miss Brassington, have heard. Oh! thought she, what then will be my responsibility? She did not, however, join the church until the month of May, 1833, during the ministry of Mr. Muckly; and since that time until her death she has stood connected with the church at Burslem, an unproved, circumspect follower of Christ. In the year 1835 she was married; then began her cares, and anxieties, but through scenes of joy and sorrow, of pleasure and pain, the great Shepherd of Israel kindly and mercifully led her even to the end.

As a mother she was unremitting in her attention to her family, affectionate to her children, and deeply anxious for their spiritual welfare, if they should live to years of maturity. In her estimation the duties of a mother as a social, and even as a religious guide, were too sacred and peculiar to admit of performance by any person in her stead, a sentiment which it would be well for posterity if Christian mothers would cherish, and which it is hoped were not lost upon her orphans, though young, when she was removed from them.

As a wife she was devoted in her attachment, faithful in counsel, and one whose judgment was valuable to her partner, actively engaged in commercial and mercantile duties. She was naturally of a weak and delicate frame, and for several years previous to her death, was often constrained, in obedience to medical advice, to refrain from attending to the public means of grace, but at such times she made the religious instruction of her family her chief concern.

As a member of a Christian church her conduct was exemplary. First, in carefully avoiding party feeling and conduct she was a lover of peace and concord, and often have I heard her, in the short time I knew her, lament the denominational strifes and disputes which agitated the church. Towards the ministers of Christ she ever sought to act disinterestedly; distant and reserved she might seem to strangers, but became warmly attached to pious and holy persons whose hearts seemed engaged in the great work; would that every Christian could be spoken of as a peace-maker, and a sincere and constant friend of those who are called to bear the burden and responsibility of the religious teacher.

Delicate as was her constitution, little did her friends think her removal would be so sudden. She was in her usual health until a fortnight before her death, but though the summons came suddenly, it found her not unprepared; hers was not the religion of yesterday; it had been her solace amidst the trials of life; her comfort in tribulation, and her stronghold in the hour of affliction. [When laid on a bed of sickness, she could devoutly and confidently appeal to Christ as her beloved, and thank God that her soul had not

to grapple with the mental agonies of the struggling penitent; and in the hours of physical pain, endure the severe mental discipline of the soul just emerging from darkness and spiritual death; during the fortnight she was confined to her room, she gave most satisfactory evidence of her interest in the blood of Christ, the natural timidity she was subject to in health gave place to a strong confidence in God, and was exchanged for a calm and holy tranquillity of soul in the prospect of the solemn change approaching. Her friends, anxious to know the state of her mind, and whether any cloud encompassed her soul, inquired if all was well, she answered, "As I have lived so I die, trusting in Christ," and then apparently checking herself she said, "I don't wish to say anything now that may be said of me hereafter." She frequently called upon those in the room to read and pray with her, and the principal parts of several nights were engaged in quoting passages of scripture and reciting her favourite hymns, again and again did she exclaim, "Begone unbelief," &c., "Jesus, lover of my soul," &c. &c.

Hopes were entertained by her friends of her recovery, but when they were most buoyant she was calm and, impressed with the conviction of her nearness to eternity, when conversing upon the subject of reconciliation to God through Christ, her soul seemed in an ecstasy.

The farewell she took of her children was most solemn and affecting, and it is hoped will not be lost, she calmly resigned them into the hands of her Redeemer. Her end was calm, dignified, and peaceful; as she had lived so she died, a genuine Christian, entering into her rest May 4, 1850.

MRS. B. HARGREAVES.

April 28th, 1850, aged sixty-five years, Mrs. Betty Hargreaves, of Rawtenstale, Lancashire, a long-tried and sincerely attached member and friend of the baptist denomination. Her end was peace, in humble reliance upon the blood and righteousness of Jesus Christ.

MRS. E. SMITH.

April 26th, 1850, at Bedale, in the full expectation of eternal life through Jesus Christ, Mrs. Elizabeth Smith, aged seventy-five years, widow of the late Mr. William Smith, of the Royal Oak, Bedale, and mother-in-law to the Rev. A. Nichols of Sunnyside, Lancashire; having sustained a long and honourable connexion with the baptist church of Christ at Bedale, Yorkshire, and at last, leaving all her children and many of her grandchildren in the church on earth, of whom a son-in-law and a beloved grandson are in the ministry.

VOL. XIII.—FOURTH SERIES.

MR. W. HILL.

Died on Lord's day morning, May 19th, 1850, at Thrapston, Northamptonshire, in the seventy-third year of his age, Mr. William Hill, for many years a deacon of the baptist church in that town, and for more than half a century one of its most consistent and useful members. To simplicity of dependence on the atoning sacrifice of the Lord Jesus Christ and fervent attachment to his cause, Mr. Hill added a lively interest in the prosperity of the church with which he was associated, and an earnest solicitude for the spiritual welfare of his fellow members; and by many his memory will long be held in affectionate remembrance.

MR. J. BLACKBURN.

Died on the 23rd of May, at Milby, near Borobridge, in the eighty-third year of his age, Mr. Joseph Blackburn, who was nearly forty years a member, and thirty-four a deacon of the baptist church at the above place. He lived in the faith and hope of that gospel which supported him in the prospect of death and eternity.

MISCELLANEA.

BEXLEY HEATH.

Mr. Wallis, the pastor, says, "The baptist church at Bexley Heath, through rich mercy, is much revived within the last year; fifteen by baptism and sixteen by experience have been received in since March, 1849, making a total of thirty-one. The cause was very low both as a church and congregation when I took the pastorate at the above date, but God, for his great name's sake, has kindly blessed us. To his name be all the glory!"

LEE, KENT.

It will be remembered by the readers of this magazine, that in the January number a notice appeared of a meeting held in the above chapel, on Tuesday, December 4th, 1849, S. Morton Peto, Esq., M.P. in the chair; for the purpose of adopting measures for procuring a larger and more suitable place of worship.

Since that period considerable delay has been occasioned by the difficulty of obtaining ground, but the committee are happy in being able to state that a piece of freehold land situated in the high road, has now been purchased. They, therefore, feel justified in making a renewed effort to raise the necessary funds; and purpose to commence building as soon as the sum of three hundred pounds be added to the amount already subscribed.

The present position of the church is peculiarly trying, the chapel in which they have hitherto worshipped being sold to a

gentleman of the independent connexion, they were compelled to relinquish possession at Midsummer, and must erect a temporary building for their future accommodation until the new chapel is ready for their reception.

Under these circumstances, they feel assured of the sympathy of the religious public generally, and of the baptist denomination in particular. And the committee trust that, with the divine blessing resting on their efforts, they will very soon be enabled to commence this important work.

COLLECTANEA.

POST OFFICE DELIVERY.

It reflects but little credit upon Her Majesty's ministers that after advising the Queen to comply with the Address of her faithful Commons respecting the closing of the Post Office on Sunday, and before putting their orders for that purpose in force, the

Chancellor of the Exchequer should have openly invited a public demonstration against the measure.—*Patriot*, June 24.

From the tone of some remarks which fell from the Chancellor of the Exchequer last night, and from Lord John Russell on a previous evening, as well as from the *animus* of these instructions, we fear that the Ministry are not acting in accordance with their high moral character—they are conniving at an attempt on the part of the Post-office authorities to render the alterations as troublesome and obnoxious as possible.—*Christian Times*, June 21.

REV. J. GIRDWOOD.

The Rev. J. Girdwood of Montreal has received a unanimous invitation to become the pastor of the baptist church, New Bedford, Massachusetts, and has accepted it.—*Nonconformist*.

CORRESPONDENCE.

THE WORKS OF JOHN CALVIN.

To the Editor of the Baptist Magazine.

DEAR SIR,—We will thank you to permit us in your pages to commend the publications of the "Calvin Society" to the attention of your readers.

About seven or eight years ago this society was formed, for the purpose of effecting a wider circulation of the writings of Calvin throughout the church of Christ in these kingdoms.

The works of such a man need no recommendation of ours; but we may, perhaps, be allowed to remark, that the general correctness and scriptural character of their theology, together with the broad and comprehensive view of divine truth which they give, afford an admirable safeguard against some popular errors of the age; while, at the same time, their felicitous elucidation of sacred writ, their masterly style of reasoning, and the spirit of holy unction by which they are pervaded, must commend them to the approbation of all the friends of taste and devotion. A large portion of his works consists of explanations of the word of God, and they are thus well adapted to ministers, students, and all who desire to "behold wondrous things out of his law."

And yet, we regret to know that this society has not been adequately sustained by the religious public, and is therefore struggling with difficulties. We are apprehensive that this edition of the works of so eminent a reformer, divine, and commentator—one of the brightest of the "burning and shining lights" of his age—has not received from our own denomination the support which might have been fairly anticipated. We feel that

it would be a reproach to our times if this noble enterprise were allowed to languish and fail, when so large a mass of mediæval and modern trash, of a professedly religious kind, is issued from the press and extensively circulated.

The works of Calvin now in the course of publication by this society, are specially recommended by the following considerations:

1. They are not a reprint of old translations, which are very uncouth, and otherwise faulty; but they consist of new translations, which have been made by competent persons.

2. They are got up in admirable style. The paper, type, and execution are what every lover of Calvin's writings could wish them to be.

3. They are surprisingly cheap. Four volumes, each on an average containing 500 pages, are furnished for the sum of *one pound*.

4. They are issued in a way which renders their purchase easy. Four such volumes as we have just described are issued every year; and thus, for a trifling annual outlay, a library can receive so valuable an addition.

5. "New subscribers" (we quote from an address of the society) "may still be admitted on the original terms, and obtain all the works, on transmitting the contributions; or parties may take one or more year's books at a time, and pay up the remainder of the subscriptions at convenient intervals."

These works can be obtained through the medium of any bookseller; but the best method of procuring them would be by application to the depository of the society at Messrs. Sutherland and Knox's, booksellers, 23, George Street, Edinburgh; or to Robert Pitcairn, Esq., F.P.A., Calvin Office, 9,

Northumberland Street, Edinburgh; from whom any further information may be obtained.

We remain, dear Sir,
Yours cordially,
F. A. COX, *Hackney.*
JAMES WEBB, *Ipswich.*

THE GREEK WORDS RENDERED ORDAIN.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I am glad to see that you are calling attention incidentally to the practice of the translators of our English bible, in translating the same Greek word by different words in English. Your labours are appreciated both in the east and in the west; and your lists have been re-published in Calcutta and in the States. Allow me to suggest that in due time you proceed to notice the converse practice of translating different Greek words by the same English term. A specimen will explain my meaning: "ordain," in our New Testament represents various words in the original.

In Acts x. 42, xvii. 31—The original means *determined*.

In 1 Cor. ii. 7—*fore-determined*.

In Acts xiii. 48; Rom. xiii. 1; Gal. iii. 19; 1 Cor. ix. 14—*ordain*, with the idea of setting in order.

In Acts xvi. 4—*decided*.

In Eph. ii. 10 (as translated in Rom. ix. 23)—*prepare*.

In 1 Tim. ii. 7 (as in 2 Tim. i. 8; Acts xiii. 47, xx. 28)—*appoint*.

In Heb. v. 1, viii. 3—*constitute or establish*.

In Jude i. 4—to write up in the face of men, i. e., denounce, or to write concerning a thing before hand.

And in Acts i. 22; and Rom. vii. 10; there is no corresponding word at all in the original.

I am not prepared to maintain that the meaning I have given in each case is perfect; but if it serves to show the difference between the words in the original, my end is gained.

Yours very truly,
J. A.

QUERY ON HYMNS SELECTED FOR PUBLIC WORSHIP.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you permit me through the medium of the Baptist Magazine to beg the thoughts of some of your able correspondents on a subject which has long agitated my mind, and that at a time the most undesirable, disturbing the holy calm which the worship of God is calculated to inspire. It is with regard to the hymns proper to be used in the public services of the sanctuary.

We are in the habit (and I think justly so) of considering the songs of Zion to be one

portion of the devotional exercises, a part of the worship we offer to God, through the only Mediator, the Lord Jesus Christ, and we are commanded to sing with the heart, and with the understanding also. But can it be consistent with this view to sing hymns addressed to sinners, which are neither prayer nor praise?

It not infrequently happens that after a solemn address from the pulpit to unconverted sinners we have a hymn of this description given out—

"Sinner, O why so thoughtless grown?"

Or,—

"Hasten, O sinner, to be wise."

I cannot, as an individual, feel it right to stand up and sing to sinners. If I am right in my feelings on this subject I should be glad to awaken in the minds of other Christians an inquiry also, but if I am wrong I shall be very thankful to be set right.

I cannot but think there are many hymns in our selections that are of a directly contrary order, that are perhaps equally inappropriate for public worship, such as convey the ardent feelings of deep piety and holy longing for deliverance from this sinful world, very sweet and refreshing for private devotion, but not suitable for a public mixed assembly, and yet frequently so used.

An answer to this Query will be very thankfully received by a constant reader of your Magazine, and

A FEMALE MEMBER OF THE CHURCH OF CHRIST.

EDITORIAL POSTSCRIPT.

The three orphan children of our late brother Moore need the kind consideration of those who respect his memory. There are two boys, one aged ten and the other nine, and a girl aged about six, left among strangers at Sydney—Christian strangers indeed, but strangers on whom they have no claim arising from knowledge of their father, or of his persevering and ill-requited labours. They are remaining with the benevolent friends who received him in his debilitated state and soothed his last hours, and it will be probably best for them that they should continue where they are; but it affords us pleasure to say that the committee who raised the fund for Mr. Moore's passage to Australia, when this was thought to be the most promising means of saving his life, are making efforts on their behalf. Mr. Bowser of Catharine Court, Tower Hill, is ready to act as treasurer; and we trust that these fatherless and motherless children will be graciously remembered by Him who has all hearts and all resources at his disposal.

We are informed by the Rev. Thomas

Price of Aberdare, Glamorganshire, that he has been requested by the Committee of the Baptist Academy, Pontypool, to visit London on behalf of that institution, and that he intends to do so in the course of the present month.

It has been our custom for some years to present our readers occasionally with "*Collectanea*." The articles inserted under this head have generally been derived from periodicals conducted by brethren of other denominations, whose information on matters of general interest we found to be superior to our own. When there has been internal discussion among them we have seldom adverted to the fact; as, for instance, in the recent May meetings, when it was resolved, after much discussion, that the Christian Witness and the Penny Magazine should be no longer regarded as the official organs of the Congregational Union; respecting which we said not a word. But the recent attacks on Mr. Noel and Dr. Price, members of our own body, and principally we believed because they were of our body, we considered it right to notice or permit to be noticed in our pages. It never entered our thoughts that to quote from another magazine laid us open to the charge of *conspiracy*. Last month, however, we took a paragraph from a small periodical edited by four well-known baptist ministers in Yorkshire, relative to the treatment of Dr. Price by the British Banner—a newspaper which we are not in the habit of seeing—prefixing to the extract this sentence:—"From our small but respectable baptist contemporary, 'The Church,' we quote the following passage, because it relates to a subject on which many of our readers will wish for some information, and respecting which our personal knowledge is incomplete." This fact was followed by the appearance of an advertisement in the Patriot to the following effect: "The British Banner of Wednesday next, June 19th, will contain an Address to the Baptist Churches, with their pastors and deacons, upon articles which have just appeared in certain Baptist Periodicals, relative to the recent controversy on the subject of infidelity and the Eclectic Review. Let every baptist read both sides of the question: 'Strike, but hear!' Five Postage Stamps addressed to the British Banner Office, 69, Fleet Street, London." Accordingly, on the appointed day, a leader appeared in that paper, headed, "THE CONSPIRACY." It charges the editors of the Church and the Baptist Magazine with "a flagrant falsehood, a deliberate calumny, impacted successively in the columns of two periodicals devoted to the instruction of a Christian denomination." It declares that "the web of malice is woven with a double woof, and the decoction of hemlock has its mortal pungency indefi-

nitively augmented." It says that "a lesson of malice has, by these Masters in the School of Defamation, been thus set to music for them" [their readers]; "and it is but too probable the bulk of their disciples will sing on as they are bid, asking no questions." In another part of the paper is the advertised Address, which occupies more than five columns. It speaks of "a lesson of spite and hate," "unblushing falsehood," and "cunning malignity." These are specimens of the phrasology which the editor of the British Banner, the Christian Witness, and the Christian's Penny Magazine, applies to ministers of long standing in Yorkshire, as well as to ourselves; to them, for recording their opinion of certain publications, to us, for quoting it. There are some other paragraphs belonging exclusively to the editor of this Magazine. He has given offence by saying, "the fullest account of the baptist annual meetings in London that we have seen this year, has been given in The Christian Times." This, the editor of the British Banner has partially quoted; but he has suppressed the words "The Christian Times," putting a dash instead of them, that his readers might not know what paper was referred to; and he has altered the former part of our sentence, putting in two words of his own, so as to make it nonsense! Now, if any of our readers think that this is a style of writing that ought to be encouraged, let them by all means send the "Five Postage Stamps." As to ourselves, we have done our duty by Dr. Campbell. Five years ago we cautioned him respecting the consequences which would ensue from his habit of misquoting. When he had greatly misrepresented our language, we said mildly, "All this we deem incautious; but if he should persevere in this style of quotation in controversy, some day or other he will meet with an opponent who will take a harsher view of the case, and express it in other terms."* The correctness of this anticipation he has already realized, but as yet, alas! there is no amendment. In the same article, we ventured to intimate to some of our correspondents, whose ardour we thought it necessary to restrain, that we had had for some time a settled conviction that it was not the destiny of the editor of the Christian Witness to be written down by any other pen than his own. And, now, as all further warnings would be out of place, and the united efforts of his friends to save him have proved unavailing, we can only say, Let him go on; the faster he writes the sooner he will destroy the remains of an influence which he misuses, and the more impressive will be the lesson that his history will teach to the Adonijahs of a coming generation.

* Bap. Mag., April, 1845.

THE MISSIONARY HERALD.



PITCH LAKE, TRINIDAD.

TRINIDAD.

THE PITCH LAKE.

Among the most singular natural phenomena of the island of Trinidad, where our brethren LAW and COWEN labour, is the lake Brea, or Pitch Lake. It is an area of about 150 acres on the north-west side of the island, and thirty miles from Port of Spain. It is thus described by a recent traveller:—

Imagine a black surface—a dreary, desolate black—spread out to the length of nearly half a mile, by an eighth in width—slightly varied by many fissures—some of them but a step across, some just too wide to jump (as I found by trying)—a few of these fissures filled with short shrubbery, but most of them mere ponds of water—of water clear as the mountain spring; and then imagine the whole bordered by a thick growth of trees, and the graceful bending bamboo, and this whole border thickly hanging with a profusion and variety of beautiful flowers—I know not the spot elsewhere where the eye can rest on such a profusion of flowers at a glance—and this may possibly convey some general idea of the peculiarity of a general view. For a closer inspection of the central part of the lake I was obliged to repeat my visit the next morning, securing the services of a negro to carry a plank to bridge the unjumpable fissures.

I then found spots where the surface of the pitch would gradually sink beneath my feet, so that in a few moments I stood in a cavity ankle deep. In other places it seemed to be boiling below; for the surface around me was bubbling and simmering like that of a pot over the fire, while the gas thus disengaged was very strong. Though the surface of the lake is generally too hard to receive a footprint—just hard enough to cut readily with an axe—there are places where the pitch oozes out in nearly a liquid form, so that one may dip it with a spoon. Some of the

water fissures are quite deep, afford good bathing, and are tolerably well stocked with fish.

Near the lake I found a coloured man engaged in boiling the pitch in several large boilers. A part of this he sells after boiling, in a pure state, and to the rest he adds a portion of lime, when it is shipped as mastic. He says he has cut from the lake a great many hundreds of tons, but he never penetrates more than ten or twelve inches below the surface, and the hole is always filled again within two days after the cutting. The supply is doubtless inexhaustible. But the pitch is not confined to the spot I have endeavoured to describe. There are masses of it extending miles inland, and at several points it extends to the sea beach. At the last place it is cut out in large quantities to ship to this city and some of the islands to use in building, and in flagging the streets. It is used by the steamers, being largely mixed with coal for fuel, and is recently coming into use in the manufacture of petroleum. But wherever these cuttings are made—on the lake, inland, or on the beach—the quantity is almost immediately made good, and in some places gradually increases. The neighbourhood is in motion, very slow to be sure, yet there is, as it were, a growing up of the surface in spots, so that the houses in La Brea are found now and then to have a side or an end raised a few inches above its opposite.

INDIA.

CALCUTTA.

In a brief note, under date of May 3, 1850, our brother WENGER in the following words gives us the highly important information of the establishment of religious liberty in India.

I write just a line to call your attention to the act passed on the 11th April by the Governor-General in council, of which the following is a copy. I omit the preamble.

“So much of any law or usage now in force within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any

religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories."

This is a noble act, just of the right stamp. I trust our friends in England will not fail to give glory to God for it.

It is one of the many proofs we have that our government here is really desirous of doing what is right. It looks sharp after its revenue, but with this exception it does really

seek the good of the people; and among the judges, magistrates, and collectors whom it employs, there is probably a larger proportion of pious men than in any other body of official persons in any part of the world. The great defect is the small number of European government officers: one judge, one magistrate, and one collector for say every 600,000 souls, in some districts for nearly a million, is the ordinary proportion in the interior. The people are oppressed by the native underlings.

As may be supposed, this measure of justice awakens the wrath of the rigid and bigoted Hindoo, and the natives are not slow to perceive the fatal effect it may have on the duration of their creed. The *Bengal Recorder*, a paper edited by a well-educated native in Calcutta, says, "The die is cast, and all is over. Such a blow has been struck at the stupendous structure of the Hindoo faith," as neither Mahmood of Ghuznie, nor any of his persecuting and iconoclast successors, nor Tippoo Sultan inflicted on it. Some of the votaries of Vishnu even go so far as to propose to petition the imperial legislature against the act, as if the power of persecution being removed, the main support of Hindooism was swept away.

Another act, called the Apprenticing Act, is also likely to have an important bearing on the welfare of the native Christians, who have for a long time been oppressed by peculiar disadvantages, which this act will remove. When called by God's grace from the midst of their idolatrous countrymen, they are in a great measure constrained to depend upon artificial sources of subsistence. "No native workmen," says the editor of the *Friend of India*, "will teach them a trade, and no native Baboo will willingly employ them. They will now, however, be able to apprentice themselves to Europeans, and thus obtain a knowledge of mechanics, which will place them in a superior position. They will be brought into direct rivalry, on fair terms, with other native classes, and we shall soon see that their superior regularity, and more than average honesty, will place them on high vantage ground."

Thus the proceedings of the government of India concur with the evangelizing labours of our missionary brethren to prepare the way for the future triumphs of the cross.

Notices of several recent baptisms at various mission stations have reached us. At Circular Road, one young female was baptized into Christ on the 7th April. At Colingah, on the same day, our native missionary brother, Shujaat Ali, immersed a young East Indian. At Narsikdachoke, on the 21st, Mr. LEWIS had the pleasure of baptizing, on a confession of faith, three Bengali converts. Mr. WILLIAMS has also baptized one native female at Agra, and Mr. SMITH three at Chitaura: two of the number were formerly wards of the Orphan Refuge at Patna.

It will give our readers unfeigned pleasure, and excite their gratitude to God, to learn that our brother, Mr. DENHAM, has returned from Maulmain much improved in health. "In his case," says Mr. THOMAS, "God has heard prayer, and been very gracious."

On the other hand, our brother THOMAS has been most sorely tried by the decease of one of his children, a daughter in her twenty-first year, his constant companion for many years when going to preach or attend prayer-meetings at Lal Bazar. She was seated with her beloved parents at breakfast in the morn-

ing; but in the evening was a corpse. So rapid and fatal is disease in the sultry clime of Bengal. Though she had not made a public profession of the name of Christ, yet are the hearts of our beloved brother and his partner cheered with the confident hope of her entrance into the glory of the Lord; for by many manifest tokens was it apparent that she loved the Saviour whom it was her delight to hear proclaimed by her now sorrowing father. "My heavenly Father," says Mr. THOMAS, "has mingled a cup, and given it me to drink: may He graciously watch and control the effects, and make the result abundant to his glory!"

MONGHIR.

Mr. LAWRENCE, writing from Monghir on the 29th April, gives us an interesting account of some recent additions to the church under his care. With the exception of Mrs. LAWRENCE, the mission families have been preserved in "pretty good health." Mr. LAWRENCE writes:—

Baptisms.

I am happy to inform you that on the 4th of this month six of those who have been waiting for some months were publicly baptized, having testified before the church their repentance towards God and faith in the Lord Jesus Christ. One of the six is a lady who was brought up in the Roman catholic faith, and who continued in that communion, although she did not strictly conform herself to its tenets, until about a year ago, when she became fully convinced that Romanism is unscriptural, false, and delusive, and therefore renounced it. She was a stranger to the gospel plan of salvation, and to her own heart, until about three years ago, when, being on a visit at Monghir, she attended with her relatives at our chapel, and heard a discourse which was the means of awakening her attention to the necessity of being born again. On another visit to this place, about a year ago, her mind became so greatly exercised that she could find no rest until she had proposed herself to us as a candidate for baptism. We advised her to wait for some months longer, and if she still continued in the same mind, we informed her that we should then be happy to hear from her again. This was a trial to her, but we hope that it has been beneficial, and we are more fully satisfied of her being a sincere

and humble believer in the Lord Jesus Christ. She fears that she will be compelled to reside where she will not have Christian society, or the ministry of the word; and this is a great grief to her; but it is her consolation to know that the Almighty Saviour, to whose service she has devoted herself, is not confined to places or means—his grace is every where all-sufficient.

Many pious people are so situated in this country that they but rarely have access to the public means of grace, and seldom see truly Christian friends. Hence they have to stand alone, amidst many privations and trials. Such Christian friends need the sympathy and prayers of the Lord's people.

The other five who were baptized are natives, who have been brought to a knowledge of themselves, and of Christ as the Saviour, we hope, in Monghir. All have been kept waiting for many months, and we are pleased to see that during their probation their knowledge and experience have been improving. We trust that they will be consistent and honourable members of our Christian community. We are not without hopes of three or four more persons, who are very earnestly seeking admittance into the church. May we be so directed by the Holy Spirit, that we may admit none who will not be accepted by the Lord in the day when He shall try every man's work of what sort it is!

It will, we are sure, give our readers much pleasure to peruse the following translation by Mr. LAWRENCE of the journal kept by our young native brother Sudeen, while on a journey undertaken by Nainsukh and himself to Baijnath at the beginning of the year. It is an interesting example of the mode in which our native brethren seek to convey to their idolatrous countrymen the knowledge of the gospel of Christ.

The journal of Nainsukh and Sudeen, containing some particulars of their visit to the mela at Baijnath, a celebrated resort of pilgrims from all parts of India, distant from Monghir about seventy miles to the south-east.

The Sacrifice.

January 14th, 1850. We left Monghir about two P.M., and arrived at Nau Ghari, where we pitched our tent for the night. On the 15th, early in the morning, we went into the village, and preached to the people. They appeared to listen with much pleasure, and no one opposed us. After taking our meal at noon, we took down our tent, and proceeded on our journey. In the road we met with many pilgrims, and as we were walking together, we had much conversation. On our arrival at Maha-devar a strange sight presented itself. What should we see but a great crowd of people assembled under a tree, instruments of music were being played, preparations for some kind of worship were in progress, and a man stood with a fine he-goat (intended for sacrifice). We went into their midst, and speaking to them in a tone of reproof, inquired, what are you about? At the same time four chokidars (watchmen), who were standing near, cried out, "listen to the Company's order." Immediately all were silent, and then we began to speak to them on the greatness of the sin they were committing. I (Nainsukh) was about to put my foot on the pindee (a lump of earth used in the ceremony), but one of the chokidars laid hold of my hand to prevent me. I continued speaking to them for some time, when the man who was the principal person concerned in the ceremony recognized me, for I had held a long conversation with him on a former occasion, and he immediately told the musicians to play their instruments, who made so great a noise that speaking was useless, we therefore left them. In the evening we came to Kalryanpur, and put up our tent.

The Journey.

Wednesday, 16th. In the morning we went into the village; the people appeared very pleased to see us, and listened to our preaching with evident good feeling. While we were speaking a person of some importance sent for us. We went to his house, and found him very willing to hear the word. After leaving him we went to another place, and preached for some time. We then went to our tent, and took some refreshment, after which we again went into the bazar, and continued speaking with the people until evening.

Thursday, 17th. Very early in the morning we left the above place, and while proceeding along the road we found many people with whom we had much conversation. Some of them listened with great attention; A Mohammedan fakir (beggar) promised to visit us in Monghir.

Friday, 18th. We again proceeded on our way, conversing with our fellow travellers as we went along, and arrived at Bhagulpore

about eight A.M. We pitched our tent in a grove.

Saturday, 19th. We went in the morning to call on the collector, and found the late collector of Monghir also here. Both these gentlemen admitted us to an interview, and received us very kindly. They desired us to come again at one, P.M., to-morrow. After taking our dinner we went to the Sipahi-Lines (quarters for native soldiers), and found Mahes at home. We were glad to find that he reads the scriptures, and converses with others about them, on the great truths therein contained. Some had asked him for our books, and he had promised to procure some from us when we should come to Bhagulpore, and to keep them in reserve for distribution, as occasion might offer. His conversation with us was excellent. In the evening we went into the bazar, and conversed with the shopkeepers.

Mahes.

Lord's day, 20th. We went to the collector's according to appointment, and both the collectors went with us to the chaplain's house. The chaplain called together all his servants, and I (Nainsukh) explained a portion of scripture and prayed with them all. Afterwards we accompanied the collector again to his house, who very kindly offered to provide me with any thing I might be in need of. Taking leave of these gentlemen, we returned to our tent, and on arriving there what should we see but Mahes and a congregation of more than thirty persons sitting near our tent, waiting for us. This was delightful. We sang a hymn, and had some preaching, after which we had a long conversation with Mahes; and it really appears to us that he has made great advances in the knowledge of religion. He conversed not only with us, but with other people also in our presence, in a most excellent manner. He is no longer the Mahes he used to be. He is a hopeful character. [Mahes is a hill-man, the master of a school of hill-boys at Bhagulpore; he appears to have profited by our late brother Hurter's ministrations.]

Monday, 21st. To-day we were prevented from doing any work by an accident, through which one of our boxes was broken, and our gari (cart) was injured: we had to repair them.

Tuesday, 22nd. We left Bhagulpore, and after proceeding about two kos, our gari was overturned. Sudeen received a severe bruise, and a boy who was with us had a very narrow escape with his life. The gari fell over him, but by the Lord's mercy we got him out without injury. We managed to put our things in order, and again proceeded on our way, thankful that no more serious injury had been sustained.

To be continued in our next.

CEYLON.

Our esteemed brother, Mr. ALLEN, has forwarded us, under date of May 9th, the following particulars and tabular statement of the schools in the Colombo district. As these will be interesting to the young friends who have so zealously taken some of them under their care, we gladly insert them here.

SCHOOLS IN CONNEXION WITH COLOMBO DISTRICT, 1850.

Name of Place.	Station to which School belongs	Boys.	Girls.	No. in Attendance.	
The Pettah ..	Colombo	1	...	20	Boarding school.
Matwal	Do.	...	1	20	Sabbath school, Native.
Grand Pass ...	Do.	1	...	44	
Demettagoda...	Do.	1	...	40	
Matakooly.....	Do.	1	...	30	
Byamville	Byamville	1	...	24	
Kalungaloda ...	Do.	1	...	25	
Yakkuduwa ...	Do.	1	...	20	Supported by local contributions
Toduwigoda ...	Do.	1	...	41	
Cosrupuya	Do.	1	...	33	
Dolupitiya.....	Do.	1	...	40	
Kottigahawatte	Kottigahawatte	1	...	26	New Park Street.
Gototoowa.....	Do.	1	...	24	
Kalanimulle ...	Do.	1	...	27	
Mahabootigama	Do.	1	...	33	Sab. school, Probert's, Bristol.
Ambitele	Do.	1	...	35	Melksham.
Biazama	Do.	1	...	27	
Dalgama	Do.	1	...	15	Local contributions.
Wailgama	Wailgama	1	...	25	
Weliswise	Hendella	1	...	50	
Gonawella	Gonawella	1	...	35	
Kalany	Do.	1	...	25	Local contributions.
Potteville	Do.	1	...	20	Ditto.
Hanwella	Hanwella	1	...	35	

From the above you will see where our schools are situated, and how they are attended. The character of the schools will be best given, perhaps, by saying that they are in point of fact so many sabbath schools — what sabbath schools are in England. Here they are kept six days in the week instead of one; that is all the real difference that obtains. I speak, of course, of the schools named, all of which I have visited within the last three months, with the exception of two, to which I should have gone this very week, but the awful weather we have had has compelled me to stay at home sorely against my will.

The storms we have almost every day just now are appalling, the house almost reels under the incessant rolling and crashing of the thunder.

These schools are for the most part, as far as I have seen and can judge, about equal to good sabbath schools in England. Considerable pains have been taken with the masters, who are in most instances church members,

though I believe there are two or three instances in which they are only nominally Christians. They have been drilled into a method by which, if pursued, the children who attend cannot fail to learn and acquire a good knowledge of the bible, which is the class-book. Beyond learning to write, no other than religious instruction is imparted.

There will be some difference in the attainments of the children; much indeed will depend on the master, and a good deal on the native pastor, whose business it is to visit and inspect these schools periodically. But on the whole, with one or two exceptions, they are worth the money that is spent, and the pains that are taken with them. In most of them there are some in the bible-classes who can answer intelligently and readily to the questions put to them after a portion has been read. The scripture catechisms used compel them to search the scriptures, and I have met with many instances in which the children knew as much or more as any similar class in England. Of course

they have greatly the advantage of adults who cannot read. Hence in many instances they really know more of the bible than do the members of the churches. All our hope

concerning them is, that such instruction may be sanctified. At all events, it is one of the best ways of dislodging error.

With respect to more directly missionary operations, Mr. ALLEN writes:—

Good doing.

Some little success has attended the preaching of the truth here. A few have put on Christ. Others are waiting amongst the natives, and hope at length is about to be realized in connexion with the English congregation. There has been a noise amongst the bones for some time; some have started up, flesh and sinews have come upon them, and, best of all, there is life.

You will hear next time, probably, of the waters having been stirred there.

There is seldom any good doing and making its appearance, but the enemy starts up, and begins his noise. I have lately been the subject of newspaper writing. The enemy, in the form of some sciolist of the establishment, has undertaken to demonstrate to the world that the missionary has no right to lift up his voice for the Redeemer in the city, but that it is his duty to move on from the spot where Christianity exists, and give place to the pastor, i. e., the state-paid chaplain of Colombo. Strange threats have been held out towards such as they deem them who venture to take a seat in a mission chapel, but I have so much to do of that which I love, that I can scarcely afford time to smile at them. I long to see the day that is, I hope, rapidly rising on dear Old England, when that unhallowed connexion shall be among the things that were, and

then what will become of some of these specially called ones?

Is help coming?

Will next mail bring tidings of good to Ceylon? Has any one offered himself for Ceylon? Have God's people supplied the funds to send somebody? I cannot think but there are men, if the cry be raised. Colleges and churches thickly strewing the land, are there none within their walls that have the heart to say, "Here am I, send me." What is it that keeps them back? England wants them not half so badly as the world that lies in wickedness, and is sitting as it were in darkness and the shadow of death, waiting for some one to call her forth to light and life. Why will they not come? Are they afraid of difficulties, hostile climate, death-dealing influences as they exist? Count they their lives dear when Jesus calls to the high places of the field? What if the work and the difficulties, and the trials, and the dangers, be great; the reward is greater than all. God is here, and that is quite enough; and every thing here, save man, is good. Why do they not come and help to make even man good? Help is needed, and if God has given to any a tolerable constitution and a heart full of love for souls, here such an one may find a field in which he can glorify God.

WEST INDIES.

HAITI.

The information communicated by Mr. WEBLEY since our last reference in the *Herald* is of an interesting and encouraging kind. In the month of January our brother visited Port au Prince, where a missionary meeting was held of a most gratifying character in conjunction with the American baptist brethren. It was the first ever held in Haiti. The chair was taken by an American converted negro, and the chapel filled to overflowing. The French meeting of the next evening was equally crowded. In the following extract from a letter dated March 6th, our brother gives an account of some recent baptisms, and urges the need he feels for a chapel to accommodate his native congregation.

Baptisms.

Since I last wrote to you we have had also the satisfaction of adding two Haitien converts by baptism to the fellowship of the church.

One is a middle aged, unmarried female, who dates her first religious impressions to the study of the bible I gave her. Shortly after receiving it she gave herself closely to reading its precious truths. The result of which was

that God opened her eyes to see her guilt and danger, and her heart to embrace the Saviour her bible revealed. She therefore soon abandoned her Sunday trading, attended the preaching of the word, and applied for baptism. She is now a consistent member of our little church. This is about the sixth case of conversion that has occurred here and elsewhere, directly and indirectly through the distribution of the grant of scriptures the Bible Society has placed at my disposal.

The other person baptized with her is a lad of fourteen, another and the fourth or fifth of our first fruits from the school. His mother is the first person I baptized in Haiti, and I need not tell you how much she rejoices to see her son walking in the truth. You too will learn with pleasure that he has considerable intelligence and ability, that there is every probability of his becoming sufficiently proficient in religious and secular knowledge to be ultimately of great service to the mission, and that he bids fair to be an ornament to the church. These two converts were baptized on the 26th of February, in the bay near "Liverpool Cottage" (the name we have given to our little country cot), and were received into the church, which now numbers nineteen, on the third of March.

Prospects.

The mission generally now wears an encouraging aspect. Besides these last two converts, we have two others of long standing who I trust will ere long be baptized, but who up to the present time have been prevented from being so, one by her mother, the other by her husband. Several others, too, seem on the threshold of the kingdom, and will, we trust, soon enter in. Our congregations also are looking up, and though they are not so numerously attended as they once were, yet we hope, from their present pleasing aspect, that we have not laboured in vain amongst this people.

New chapel.

A word about our chapel, which I will thank you to insert in the *Herald*. I have just sent home, by private ship, about an hundred and fifty printed circulars and letters, which have cost me a vast amount of valuable time to write, addressed, some to private friends, and some to baptist churches. I have had recourse to this step as the last to which I could resort for the purpose of raising the necessary funds for building our chapel. I cannot, therefore, but sincerely and confidently hope that though at present they have a vast number of claims upon their liberality, they will nevertheless kindly and generously contribute to our fund. I have already in hand about £60, besides £17 you still hold (£10 from Mr. Oughton, £5 from Mr. Clark of Brown's Town, and £2 which

Mr. Beal will pay you as a contribution from Miss Harris), and nearly £25 I have succeeded in collecting here this year. I have begged here recently from merchants and shopkeepers, from private individuals—rich and poor, *catholics* and protestants—and to my astonishment, one and all are so interested in the building of the chapel, that I have collected amongst them nearly 1500 Haitien dollars, or, as I have just stated, nearly £25 English money. One of our members, too, has given 1000 Haitien dollars, whilst I have promised myself to forego from this year's salary the same amount. We give these 2000 dollars for the purchase of a piece of land, for which we are negotiating, and which before this reaches you will in all probability be bought. Another person also has given, from a small property recently left her, £30 for an instrument to put in the chapel, which, as the people here are literally charmed by music, will prove, we think, a very successful, and certainly a very legitimate means of drawing them to the house of God. We have, therefore, personally, in the church and in the town, done our very utmost, and cannot subscribe more liberally to this long looked for and long cherished object than we have already done. We still lack, however, about £300, and for this our eyes now anxiously and involuntarily turn towards the beloved friends of the land that has given us birth, and we most fervently pray them in Christ's name to help us in this dilemma.

Its necessity.

At present we are without a chapel, and being so we are working in chains, are progressing slowly with our work of mercy, and are labouring in vain in attempting to draw to our preaching a vast portion of the town's inhabitants, principally, if not wholly, on account of the prejudice they have against worship conducted in a private house. And should we not now succeed in getting a chapel after the strenuous efforts we have for this last three years made, we shall become a laughing-stock and a by-word amongst this people; shall appear to them to have wished to make them the dupes of our deceit, by having extracted money from their pockets for an object which they will say we knew beforehand we should not be able to accomplish; shall still keep from the means of grace those who will not worship with us in a room, who, however, as they have contributed towards a chapel, would in all probability attend it were one erected, and shall almost annihilate the good we have for years been attempting to do. Nor are these mere imaginary results, which might be supposed would follow the non-erection of a chapel here. They are results that have already occurred in the painful experience of our Wesleyan brethren at Port

au Prince, Au Cap, and at Jeremie, who found it impossible even to secure a congregation at these stations until they had built chapels in each of them. The happy results that have followed the erection of chapels at these stations by these brethren are already before you and before the world. I need not therefore here refer to them. Suffice it to say, that we have every reason to believe that, with the divine blessing, the same success would attend the building of a house for God here. Many of our dear friends at home have given to the mission in cases of emergency £100, £500, and even £1000. We are fully persuaded too that this portion of the mission field still lives in the affections of their hearts, [and we cannot think that they will now withhold from us the small sum of £300; that they will see us give our lives and our all to an object which is as dear to their hearts as it is to ours; that they will allow us to become subject to privation and want by giving ourselves even beyond our means to this object, and not *willingly*

give us the *small* portion of their abundance which we most humbly and most anxiously solicit from them. Tell our beloved friends, my dear brother, that afflicted and benighted Haiti stretches forth her hands and her expectations to Britain—that she regards England as the envy of the world for her wealth, and that she fondly indulges the hope that British Christians will never forget that their unbounded riches have been given them to bless and save a world that perishes as it asks relief. I have sometimes told our dear people here not to look for too much from my kindred at home, because a multitude of urgent claims are perpetually pressing upon them, and they have told me, almost with tears in their eyes, “No, but our British brethren *will* help us; your letters will move their hearts to give, and the desire of our hearts will be accomplished.” Indeed, I assure you that so deeply interested are they now become in the erection of a chapel, that should we not succeed in getting one, their hearts would almost break.

We trust that the earnest wishes of our brother and his flock may speedily be realized. It will give us sincere pleasure to be the means of aiding them by the transmission of any funds our readers may supply.

JAMAICA, CALABAR.

Our treasurer, S. M. PETO, Esq., has favoured us with the following important communication from our esteemed brother, Mr. TINSON, on the training of a native ministry for Jamaica. It is with great pleasure, and also at Mr. TINSON'S request, we here give it insertion.

MY DEAR SIR,—

The subject on which I am about to write has excited much interest, and is one on which various sentiments have prevailed, and probably still prevail. I also would show my opinion: and in answer to the question, Is it possible, or probable, that efficient native preachers can be raised up in Jamaica to carry on the work of the ministry when the European teachers are removed? I unhesitatingly answer, Yes; it is not only possible, and probable, but certain, if proper attention and encouragement be given to the undertaking. Think not because I have thus plunged “in medias res,” that I am going to treat the subject in an off-hand or careless manner. What I have to offer is the result of close, long-continued thought, observation, and experience. I am not going to theorize. For theories I care little or nothing until they have been tested by experiment. To establish my assertion, I shall deal with facts—not those recorded in past history, but with tangible, living realities; and such

The subject is confessedly one of importance, viewed in connexion with missionary operations, and I am not ignorant that it has often formed a serious element in the discussion of missionary questions—that it is a subject on which much grave and prayerful deliberation has been bestowed, yet little hitherto has been effected.

I am not aware of any mission field that has been opened, and brought under culture by Europeans, the cultivation of which has been taken up and successfully carried on by a native ministry. There may be such cases, but if so, they are the exceptions, and not the rule; and why is this? It surely is not in accordance with the genius of Christianity, the design of its Author, or the aim of missionary societies. The religion of the bible, like all the productions of Deity, has its seed in itself, and is destined to fill the earth with its fruitfulness, by the diffusion of its principles, through the agency of its recipients. An opinion seemed once to prevail, that native agency, though viewed as highly important in a subordinate capacity, could not

“Facts are chieft that winna ding,
And downa be disputed.”

be safely or advantageously trusted to go alone. I am not concerned to trouble myself about a notion that facts are annihilating. There was a time in Jamaica, since my acquaintance with it, when the black or coloured man was effectually excluded from any participation in public affairs. That such a state of things must of necessity have produced an unhealthy, morbid condition of society, no one can require to be told. Society consisted of two extremes; every white man that wore shoes and stockings assumed to be a gentleman, and was dubbed an esquire, while all others, whether coloured or black, educated or not, were viewed as the "dirty feet of the body politic," to carry without a murmur the burdens imposed upon them. But that time has past; the world moves on, and we must move with it, or be dragged after it.

In the tone of public feeling, and the removal of prejudice, a marvellous change has taken place. This change is progressing, I hope healthily, and the wonder is, not at the slowness of its progress, but at the rapidity of its advancement. And should any person now talk of incapacity on the ground of colour merely, he would not only expose himself to merited rebuke, but evince a lamentable ignorance of the present state of society. If men can rise to distinction as merchants, lawyers, and statesmen, why not as preachers of the gospel? Surely if there be capacity for receiving such an education as will fit for some of the most important and responsible situations in civil and political life, of which we have ample proof at this moment in Jamaica, what should hinder men of the same race and clime, when converted to God, becoming intelligent and efficient preachers of the gospel? It may be said, that in a small community like this, men may be voted into public office from other considerations than personal fitness. Granted, but the argument cuts both ways, and holds with one class as well as another. In our legislative, municipal, and parochial bodies there are natives of character and talent. I am not called upon to defend the wisdom or the worth of these bodies; as a whole it may be very presumptuous, if not impertinent, in me to attempt such a service. The public papers have been finding sad fault with them of late, but I see the same thing happens in England, and perhaps it will be so till the millennium. Not only are some important offices under government filled in this island by natives, but they are found among the most talented and able pleaders at the bar. If it be said, that our converts are not men of such ability, we reply, what should prevent their becoming so? Have not many in England, and elsewhere, risen to eminence in science and theology who received the first elements of their education in the sabbath school?

Fears have been entertained that in the government of churches there would be failure. All men do not possess alike the power of directing others, some have it not at all, and if such a man, whether white or black, has been erroneously induced to take a situation, or wriggled himself into it, to fill which he has no capacity, leave him alone, if there be no power to remove, and if he does not discover the mistake, others will, and the sooner he falls back into his proper position the better. It may be well for the world, and the church too, if many would learn that lesson. Facts, however, do not establish the fears referred to, but prove the reverse. Those who have gone out from this institution as pastors have shown no particular deficiency in the matter of government. One had a difficult case to manage at the very outset, but the result has shown that he acted wisely. He has two congregations, but no chapel or mission-house, he preaches in two booths, and hires a residence for himself and family, but he goes on quietly, and as well as his neighbours. He keeps a day school, and he told me a day or two ago that he has fifty children. The church has had several additions during his ministry; and should any suspect that the additions have been hasty, I have no sympathy with the reflection; and if it should be so, he has only followed, and that with very unequal steps, his older brethren, so that one may say to the objector, in thus saying thou condemnest us also. Another student, who was not with us more than three years, has been settled over a church since January, 1847. He has gone on very happily, supports a wife and eight children, and has nearly finished a good chapel, fifty feet by thirty-two, and he told me a few weeks ago that they were not in debt. What some are doing may not others do? This week some of our brethren assembled at Monague, to ordain another of our students over the church there. This young man has been with the people some months, and though he is not likely to have a bed of roses, he writes and feels about his work in a manner that does credit to his head and his heart. I may be told that there have already been many native preachers, and that they all failed. This, with two or three exceptions, is perfectly true, and the cause is obvious. They were not only illiterate, but wicked; they either formed parties, and drew them off, or attached themselves to parties that had been previously seduced; they could not of course be sanctioned by the accredited agents of our mission, and they soon came to nought. The men we are now sending out are sanctioned and encouraged by our ministers; thus I presume we are taking a step in the right direction, especially at a time when missionary societies find it so difficult to sustain their varied agencies, and when the circumstances of this island im-

peratively demand some plan of operation to meet as early as possible the exigencies of the mission without foreign aid. From the diminished resources of our mission, combined with other causes, some of our ablest men have been contemplating a return to their native country, and if men cannot be found here, what is to become of our churches? But it may be said, if the European cannot stand his ground, how is the native to do it? Do it very well, and he himself will be benefited by being allowed to do it. Let him stand on his own feet, and unencumbered by foreign support, which must involve foreign control—I speak not of aid for schools or buildings, these may be legitimate objects of appeal—but I refer to personal support. And in respect to that, there is, and must of necessity be, a very material difference in the expense of native and European agency. What but a conviction of this has kept alive the ardent desire ever evinced by missionary societies to bring into operation as early possible a native ministry, that they may employ their resources in sending the gospel elsewhere? And that conviction is perfectly right, though the difference of expense may not so readily appear either to a native or European who has no knowledge of any country but his own. A person unacquainted with all the customs and conditions of social life except those of his native land, must to a great extent, if not altogether, be incapable of forming a just opinion on this question. From his limited experience he cannot accurately estimate the influences of climate in forming the habits and manners of a people, and is therefore incompetent to decide on the relative necessities or wants of the parties. With colour I have nothing to do; I view any assumption of superiority, merely on that ground, from whatever quarter it may arise, as meriting nothing but contempt. Neither will I institute an inquiry as to whether a black man *can or cannot* do with less than a white man. Such a course would lead to invidious comparisons, which I have no right to make, and for which I see no necessity. Let there be a fair field, and no favour, and leave every man, be his colour what it may, to occupy the status to which his abilities and character may raise him. If a black or coloured man, by his talent, piety, and intelligence, should rise to the pastorate of one of our largest churches, let him enjoy all the advantages such a position could give him, and let us rejoice in his elevation. Should any man be so ill informed as to imagine because he is a minister, that he must therefore be at once, without regard to circumstances or talent, on a par with all about him, and be entitled to live in the same style, and incur a similar expenditure, to any other, he must just learn another lesson, and, left alone, time and events will soon supply the requisite

instruction. He must learn what many holy and devoted men daily experience in England and everywhere else, that God makes distinctions, and man must submit. But I have no right to suppose that any man here would entertain such notions. As to what a man *can or cannot* do without, there will be different opinions. Some sigh over abundance, and are full of wants in the midst of repletion, while others learn, in whatsoever state they are, therewith to be content, and like the ancient sage, wonder that there are so many things they can do without. When Diogenes broke his cup on seeing a boy drink water from his hand, he marvelled that he should so long have encumbered himself with a useless article.

But that native agency has the advantage of European in point of expense, can readily be perceived by a mind conversant with the climate, and the constitution of society in both countries. In addition to the serious expense of an outfit and passage for European agents, which cannot be incurred for native ministers, habits, constitution, climate, ignorance of the country, its customs, and the work to be performed, must all be considered. And in all these the native will have the advantage, and, other things being equal, may perform the same amount of labour at less expense. And whether the native minister fills a higher or a lower station, he enters on his labours with those habits of life, knowledge of his work and of the people, which the European has to acquire; the acquisition of which involves expense or suffering. If the former cannot be borne, the latter must be endured; to neither of which is the native minister subject.

No man is necessarily exempt from illness, but the native is habituated to the climate, and less likely to be affected by those diseases incident to strangers, and which often entail heavy expenses. I have known European missionaries who, led by glowing descriptions of the country, the people, and the work, of which they could know nothing but from report, cherish hopes that never have been, and perhaps never ought to be, realized, but which led them into pecuniary responsibilities, involving endless perplexity and disquietude. This cannot in part, and need not at all, be the case with the native minister. He enters on his work in his own country, and amongst his own people, to whom alone he looks for support; he is not ignorant of his sphere of labour, and knows what are his means and appliances for working it, while he need not be seduced by any delusive or unjustifiable anticipations of future liberality from the people, or vague expectations of foreign aid, being already familiar with the condition of the country and its inhabitants. These are among the reasons why a native agency should as early as possible be employed in every mission field, while it is in perfect

accordance with the spirit of Christianity and the dictates of common sense. Providence is now bringing out men in our churches, slowly, but as many as we are able to take, fitted by piety, zeal, and a desire of knowledge, that will enable them in due time, by God's blessing, to preach the gospel acceptably and successfully to their fellow countrymen when many of the present ministers, now

crushed with difficulties arising out of their past efforts for the mission, shall have ceased from their labours, and entered upon their rest.

I remain,

My dear sir, with much esteem,

Your obliged and grateful servant,

JOSHUA TINSON.

S. M. Peto, Esq., M.P.

HOME PROCEEDINGS.

We have to announce the safe arrival in this country of Mr. and Mrs. MAKEPEACE and family from India, Mrs. CAPERN and son from the Bahamas, Mr. and Mrs. SAKER and Miss VITOU from Africa, seeking by a temporary residence in England a restoration to health, also Mr. KINGDON from Belize. Some short time since tidings were heard of Mr. DAWSON and family off the coast of Portugal, on their way home from Ceylon; but we have not yet heard of their landing in England.

The return of so many of our brethren from the field of labour through shattered health, calls for increased exertions on the part of the churches to supply the Committee with the means of re-inforcing the missionary band. At present they cannot send out a single new missionary. Consequently the stations now left, are destitute; and unless speedily supplied, the toil and expenditure of years will be rendered almost fruitless.

Mr. and Mrs. SAKER, and Miss VITOU, were kindly brought home in the vessel belonging to the United Presbyterian Church Mission in Africa, free of all expense to the Society. Our cordial thanks are tendered to our brethren for this act of kindness to the Society and its missionaries.

Meetings have been held, since the commencement of the present financial year, at Bristol, Bath, and places adjacent, which were attended by Messrs. SPRIGG, KATTERNS, TUCKER, CLARKE, and TRESTRAIL; at Amersham by Messrs. MAKEPEACE and KATTERNS; at Liverpool by Messrs. MAKEPEACE and CLARKE; at Norwich, and surrounding towns and villages, by Messrs. UNDERHILL, GRIFFITHS, and WHEELER; at St. Hiliers and Guernsey by Mr. FISHBOURNE; at Cambridge and places adjacent by Dr. COX, and Messrs. ELVEN and TRESTRAIL. Mr. UNDERHILL has also visited Colchester, and Mr. TRESTRAIL Luton. The general results of these meetings have been satisfactory, and the spirit pervading them earnest, cordial, and animating.

The income of the Society, for general purposes, has somewhat increased. The amount received up to the present time has exceeded that received at the corresponding period of the past year by nearly £1000. Should the remaining portion of the year prove equally prosperous, the debt now owing will be considerably reduced. But still no new missionaries can be sent out. All that can be done is to hold the ground at present occupied. In vain do brethren call for more help. Stations abandoned by brethren whose health is broken, or by the death of those who have fallen, can not be filled up; nor can those who are fast hastening to the close of their labours be furnished with the assistance now becoming absolutely necessary to the continuance of the mission in India, Africa, and Ceylon. Such are the facts. We commend them to the serious consideration of the churches. May they seek help from on high. May they abound yet more and more in fervent prayer. And may they add to these their own more active and devoted efforts.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	March 1.
		Newbegin, W. ...	Dec. 27, Jan. 14, Feb. 9.
	CLARENCE.....	Newbegin, W. ...	Nov. 29, Jan. 26, Feb. 28.
		Saker, A.	Nov. 26, Jan. 4, 5, and 24, Feb. 2, 15, and 26.
	GRAHAM'S TOWN.....	Hay, A., & Nelson, T.	February 22.
AMERICA	MONTREAL	Davies, B.	March 16.
		Hearle, J.	March 26.
	NEW YORK	Capern, H.	May 2.
		Colgate, W.	April 16.
ASIA	BENARES	Small, G.	April 13.
		Aratoon, C. C. ...	December 6.
	CALCUTTA.....	Thomas, J.	Feb. 7 & 8, March 8, April 6.
		Wenger, J.	February 5, April 6.
	CHITOURA	Smith, J.	February 23.
	COLOMBO	Allen, J.	Feb. 15, March 11, April 15.
		Dawson, C. C. ...	February 10.
	DACCA	Robinson, W.	January 7.
	DELHI	Thompson, J. T. ...	Feb. 6, March 21, April 30.
	DINAGEPORE	Smylie, H.	February 10.
	INTALLY	Pearce, G.	Feb. —, March 7, April 5.
	MADRAS	Page, T. C.	Feb. 13, March —, April 12.
	MONGHIR	Parsons, J.	March 25.
	SERAMPORE	Denham, W. H.	March 6, April 6.
BAHAMAS	GRAND CAY	Rycroft, W. K. ...	February 16.
		Capern, H.	March 15 & 27.
	NASSAU	Littlewood, W. ...	March 27.
BRITTANY.....	MORLAIX.....	Jenkins, J.	April 3, May 25.
GERMANY	GEATHIN	Dannenberg, J. C. A.	March 25.
HAITI	JACMEL	Webley, W. H.	March 6, April 9, May 6.
HOLLAND	ROTTERDAM	Hugenholtz, P. H. & anor.	April 15.
HONDURAS	BELIZE RIVER	Kingdon, J.	Feb. 9, March 13, April 3.
JAMAICA	ANNATTO BAY	Jones, S.	April 22.
		Clark, J.	March, 21, April 4 & 19.
	CALABAR	Tinson, J.	Feb. 17, March 18, April 3 and 15, May 3.
	GURNEY'S MOUNT	Armstrong, C. ...	March 5.
	JERICHO	Cornford, P. H.	March 19.
	KINGSTON	Oughton, H. L.	May 8.
	LUCEA	May, J.	March 30.
	MONTEGO BAY	Reid, J.	February 17.
	MOUNT NEBO	Tunley, J.	May 2.
	PORT MARIA'.....	Day, D.	March 10.
	ST. ANN'S BAY	Millard, B.	Feb. 16, March 5 & 23.
	SALTER'S HILL.....	Dendy, W.	March 5.
	STEWART TOWN	Dexter, B. B.	March 6.
TRINIDAD.....	SAVANNA GRANDE	Cowen, G.	March 25.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

Friends at Upton on Severn, for a parcel of clothing ;

Mrs. Haighton, for a parcel of magazines ;

Mr. Lee, Portsea, for a box of valuable books ;

Children of Lewisham Road Sunday School, for a box of clothing.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month
of April, 1850,—continued from page 388.*

	£	s.	d.		£	s.	d.		£	s.	d.
NORFOLK.				Contributions	16	10	0	Westmancote—			
Buxton—				Dividend on Mr.				Collection	2	3	8
Contribution	2	0	0	Butcher's Legacy	6	10	4	YORKSHIRE.			
Do., Sunday School	1	3	1	Badcox Lane—				Farsley—			
Do., do., for Dove..	0	16	6	Collection	5	7	0	Sunday Schools, for			
DISSE.				Contributions	9	4	0	Dove	0	17	0
Collection	8	0	2	Sheppard's Barton—				Gildersome—			
Contributions	7	1	0	Collection	6	8	0	Contributions, for			
Do., Juvenile	5	13	10	Contributions	15	8	4	Dove	1	5	3
Do., Sunday School	0	16	6	STAFFORDSHIRE.				Leeds—			
Ellingham—				Newcastle under Lyne—				Contributions, for			
Sunday School, for				Contributions	5	0	0	Dove	1	0	7
Dove	0	14	6	Tettenhall—				SOUTH WALES.			
Fakenham—				Contributions	5	0	0	SOUTH WALES, on ac-			
Collection	3	4	0	Wolverhampton—				count, by Rev B.			
Contributions	10	13	0	Contribution	0	5	0	Price	35	1	1
Do., Juvenile	1	10	6	Do., Sunday School	2	15	0	GLAMORGANSHIRE—			
Foulsham—				SURREY.				Araat	2	8	0
Collection	2	10	2	Dorking—				Lisvane	1	0	0
Contributions	6	11	6	Jackson, Mrs.	5	0	0	PEMBROKESHIRE—			
Proceeds of Tea Meet-				SUSSEX.				Blaenconvn—			
ing	1	11	0	Hastings—				Collection	0	17	2
Ingham—				Gray, Rev. Dr.	0	10	6	Contributions	2	7	1
Collection	6	11	1	WILTSHIRE.				Do, Sunday School	1	18	0
Contributions	15	12	10	Bradley, North—				Blaenllyn—			
Do., Sunday School	0	12	7	Collection	4	7	3	Collection	0	16	6
Mundlesly—				Devizes—				Contributions	7	15	0
Collection	1	10	6	Collection, Public				Pisgah—			
Norwich—				Meeting	9	8	0	Collection	1	0	0
Collection, Public				High Street—				SCOTLAND.			
Meeting	13	7	6	Collection	2	3	0	Edinburgh—			
St. Clement's—				Contributions	16	1	9	Contributions, by Rev.			
Contributions	11	0	1	Second Church—				C. Anderson	2	0	0
Do., for Dove	3	15	0	Collection	5	12	3	Greenock—			
St. Mary's—				Contributions	11	19	0	Contributions	1	10	0
Contributions	19	12	8	Do., Juvenile	11	8	2	Stirlingshire & Vicinity,			
Do., for Dove	2	16	10	LAVERTON—				by Rev. C. Anderson	5	0	10
Sprowston—				Collection	1	10	0	IRELAND.			
Collection	1	5	0	Contributions	1	7	0	Nenagh—			
Swaffham—				Melkshan—				Contributions, for			
Collection	6	4	6	Contributions	8	0	4	Dove	3	9	0
Contributions	4	0	0	Do., Forest	0	3	0	Waterford—			
Do., Juvenile	7	14	5	Do., Beanacre	0	2	4	Coombe, John, Esq....	0	10	0
Do., for Dove	0	12	0	Contributions	29	2	4	FOREIGN.			
Worstead—				Do., for Africa	1	10	0	Graham's Town—			
Collection	7	0	0	Do., Juvenile	2	3	2	Contributions, two			
Contributions	6	7	10	Penknap—				years	138	0	0
	252	5	10	Collection	1	15	0	Montreal—			
Acknowledged in last				Contributions	4	12	3	Wenham, J. J., Esq...	3	0	0
year's account	200	0	0	Westbury Leigh	6	12	6				
	52	5	10	WORCESTERSHIRE.							
NORTHAMPTONSHIRE.				Bewdley—							
Wollaston—				Contributions	6	0	10				
Ward, Mr. John	10	0	0	Contributions	3	12	0				
SOMERSETSHIRE.				Do., Sunday School	0	3	6				
Bristol, on account	101	0	10								
Chard	12	19	0								
Frome—											
Collection, Public											
Meeting	8	6	8								

Received during the month of May, 1850.

£ s. d.		£ s. d.		£ s. d.	
ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.			LEICESTERSHIRE.		
Sermon to Young Men at the Poultry Chapel	22 0 0	South Street— Collection	2 15 8	Husband's Bosworth— Collection	1 0 0
Camberwell	41 3 7	Hemjock— Collection	0 14 6	Illston— Hackney, Mr. Samuel	3 0 0
Eldon Street	6 5 7	Kilmington— Collection	1 18 6	Leicester, Charles Street— Harris, R., Esq., jun.	10 0 0
Hammersmith	8 0 6	Shaldon— A dying bequest	1 2 6	Sheepshead— Contributions, for	
Hampstead	3 9 6	Tiverton— Collection	6 16 6	Debt	4 5 0
Henrietta Street, addi- tional	0 11 0	Contributions	7 16 6		
Highgate	9 10 0	Do., for <i>Native</i> <i>Teacher, Dinage-</i> <i>pore</i>	5 0 0	NORTHAMPTONSHIRE.	
Mazepond	13 14 0	Yarcombe— Collection	1 0 0	Buckby, Long— Collection	9 5 0
New Park Street	16 4 6			Contributions, Juve- nile	1 0 0
Regent Street, Lambeth	18 8 8	DORSETSHIRE.		Kettering— Proceeds of Lecture...	0 13 3
Do., Juvenile	2 3 2	Lyme Regis— Sunday School, for			
Salters' Hall	11 13 6	Do. e	3 3 0	NORTHUMBERLAND.	
Stepney College	2 0 0	Weymouth— Collection	4 6 6	Berwick on Tweed— Collection, Mr. Cairn's	1 16 0
		Contributions	9 2 11		
<i>Annual Subscriptions.</i>			Do., Sunday School	8 5 7	
Gilea, Edward, Esq.	1 1 0	ESSEX.			
Gough, Mr. E., additional	0 10 6	Braintree— Collections	12 0 0	NOTTINGHAMSHIRE.	
Taylor, Mr., Whetstone	1 0 0	Contributions	5 10 0	Carlton Hall, near Workop— Contributions, by Mrs.	
Wheeler, Mr. D. D.	1 1 0	Halstead— Collection	4 0 0	Scott	0 10 0
		Contributions	4 0 0		
<i>Donations.</i>			25 10 0	SOMERSETSHIRE.	
Allingham, Mr. John ...	10 0 0	Acknowledged before	22 0 0	Beckington— Collection	3 14 8
Beddome, R. B., Esq.	21 0 0			Bridgwater— Collections	6 3 2
Friend, by Mr. Bowser	1 0 0	Langham— Blyth, Mr. T.	0 10 0	Contributions	2 6 6
Marlborough, E., Esq.	5 0 0	Terling— Kemp, Mrs.	1 1 0	Do., Juvenile	8 4 2
Nash, W. W., Esq.	10 10 0				
Nash, Mrs. W. W.	10 10 0	GLOUCESTERSHIRE.		Bristol— Balance of last year...	66 16 9
Peto, S. M., Esq., M.P.	50 0 0	Cheltenham, Ebenezer Chapel— Contributions (1848)	10 0 0	On account of present year	239 9 1
Roe, Mr. Freeman	2 0 0			Curry North— Collection	0 10 0
Smith, W. L., Esq., and Mrs. Smith	100 0 0	HAMPSHIRE.		Highbridge— Collection	0 12 0
Stevenson, George, Esq.	50 0 0	Andover— Anon, by Rev. W. Goodman	2 0 0	Contributions	1 6 4
		Winchester— Contributions, by Mr. Buchanan	1 14 0	Isle Abbott— Collection	0 12 4
<i>Legacy.</i>				Contributions	1 9 0
James, Rev. W., late of Lower Redbrook, Gloucestershire, by the Rev. G. Ridout ...	47 2 10	HERTFORDSHIRE.		Montacute— Collection	3 5 11
		Totteridge and Whetstone— Contributions, by Jno. Wood, Esq.	3 15 8	Contributions	7 13 9
LONDON AUXILIARY.				Do., Sun. School...	1 3 0
Cumberland Street— Bible Class, for Schools	0 14 6	KENT.		Stogumber— Collection	1 16 9
		Greenwich, Lewisham Road— Collection	8 14 6	Upottery— Collection	1 14 0
BEDFORDSHIRE.			12 6 8	Wincanton— Collection	3 4 0
A. S.	10 0 0	LANCASHIRE.		Contributions	3 10 7
Biggleswade— Friend	0 10 0	Liverpool	1 11 0	Do., Sunday School	0 9 0
		Rochdale— Contributions, for Chapel at Jacmel ...	5 6 0		
CORNWALL.				SUFFOLK.	
Port Isaac— Muir, Mr. and Mrs.	0 5 6	Spark Bridge— Fell, John, Esq.	5 0 0	Debenham— Peck, Mr. J.	1 1 0
				Ipswich— Goodchild, Mr.	1 0 0
DEVONSHIRE.				Sudbury— Holman, Misses	1 0 0
Christow— Collection	1 9 7	SURREY.		Norwood, Upper— Collection	3 6 5
Exeter— Collection, Public Meeting, Bartho- lomew Street	5 17 5				
Contributions	3 11 0				
Bartholomew Street— Collection	5 5 8				
Contributions, Sun- day School, Bible, and Infant Classes	3 5 6				

SUSSEX.		£	s.	d.	YORKSHIRE.		£	s.	d.			£	s.	d.
Brighton—					Beverley—					Penrynhoel—				
Ivory, John, Esq., for					Sunday School, for					Collection		0	17	6
Chinese Translations		50	0	0	<i>Dove</i>		1	0	0	Pontestyll—				
					Hull, George Street—					Collection		0	9	10
					Proceeds of Bazaar, for					Contributions		2	13	0
					Widows and Orphans		55	0	0	Talgarth—				
										Collection		0	9	0
WARWICKSHIRE.														
Birmingham—					NORTH WALES.					CARDIGANSHIRE—				
Collection, Newhall										Penrhyncoch—				
Street		5	0	0						Collection		0	16	6
Contributions		6	1	0						Contributions		0	7	6
WILTSHIRE.					ANGLESEA—					PEMBROKESHIRE—				
Bradford—					Amlwch—					Pembroke Dock, Bethany—				
Collections		4	2	0	Collection		4	1	8	Collections		4	16	1
Contributions		18	10	8	Contributions		6	16	0	Contributions		4	1	9
Calm, Castle Street—					Cemaes—					Sardis—				
Collection		1	10	8	Collection		0	4	0	Collection		0	18	0
Contribution		0	10	0	Contributions		0	5	0					
Do., for <i>Dove</i>		1	2	0	Rhesybol—									
Chapmanslade		0	15	1	Collection		0	9	7					
Crookerton		2	0	0										
Devizes—					SOUTH WALES.					RADNORSHIRE—				
Anstie, Messrs. P. &					BRECKNOCKSHIRE—					Beulah—				
E., for Rev. P. H.					Brecon, Kensington—					Collection		0	7	1
Cornford, Jamaica. 100		0	0	0	Collection		1	10	0	Elan Vale—				
Anstie, Mr. E.		1	0	0	Contributions		0	15	0	Collection		0	9	0
Warminster—					Erwd—					Nantgwyn—				
Collections		8	13	2	Collection		0	14	8	Collection		0	12	8
Contributions		4	6	8	Maesbyrllan—					Contributions		0	7	6
Do., Juvenile		4	8	0	Collection		1	7	1	New Chapel—				
Westbury—					Contributions		1	7	6	Collection		0	10	0
Collection, Cooke's					Pantycelyn and Salim—					Rhayader—				
Stille		1	7	3	Collection		3	1	6	Collection		0	19	0
Wilkins, Mr. John ...		1	1	0	Contributions		1	15	0	Contributions		0	6	6

The following particulars of contributions from Colchester were omitted in the Annual Report.

		£	s.	d.			£	s.	d.			£	s.	d.
Averhill and Brackett,					Harvey, J. B.		0	10	0	Hannah Keeble		0	3	5
Messrs.		0	10	0	Patmore, Miss		0	10	0					
Catchpool, Mrs., for					Langford, Rev. R.		0	10	6			15	13	7
Schools		0	10	0	Warmington, Mr. E. ...		0	10	0	Deduct Mr. Delf's sub-				
Cross, Messrs. W. and					Wicks, Mr. J.		1	1	0	scription, included				
J. W., for <i>do</i>		0	10	0	Collected by—					with the congrega-				
Crowe, Mr. Edgar.....		0	10	0	Miss Patmore		1	2	7	tional collections		2	0	0
Crowe, Mrs.		0	10	0	Do., for <i>Dove</i>		3	6	0					
Delf, W., Esq.		2	0	0	Miss E. Bennell		0	5	0	Remitted, March 27, 1850		13	13	7
Daniels, Mrs.		0	10	0	Boxes by—									
Francies, W. W., Esq. ...		2	2	0	Ann Fizey		0	13	1					

ERRATUM.

The amount of £2 17s. 1d. acknowledged for the *Dove* as from *St. Peter's* in the April Herald, page 255, should have been from *Providence Chapel Sunday School, Broadstairs*.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

In consequence of the insertion in the last two Chronicles of our Annual Report and the speeches at the Public Meeting, we are very much in arrear with our agents' correspondence. We therefore give a few extracts from their letters, omitting all prefatory remarks of our own.

The following letter from our venerable brother, Mr. M'CARTHY, will, we believe, greatly interest our readers, and therefore we insert it entire.

The bustle, as well as the pleasure of our southern quarterly association having passed over, I feel disposed to communicate to you some passing events, not only of it, but also of things happening more immediately within my own sphere of labour. As to the business part of the association, that will come to you from the secretary. I therefore confine myself to the missionary part of it. The meetings commenced on the 6th of May. At every meeting we held, a visible increase to our number was manifest, an evident sign to us that they were growing in interest. The lectures were all calculated to impress the mind with eternal things. The Rev. Mr. Young of Cork preached the association sermon, from "The weakness of God is stronger than men," 1 Cor. i. 25. It was remarkably fine and appropriate. Deep as the interest was felt at all the other meetings, that of Thursday evening seemed to excel. It dwelt principally upon the religious affairs of Ireland, and largely on the working of our own mission. All the speeches were energetic and appropriate, but that of the Rev. Mr. Macnamara excited the greatest attention. I cannot promise to give you even a sketch of the speech, as I merely intend directing your attention to what he said relative to his own conversion. As I made no minutes of the proceedings, and merely write from memory, I must give the facts of the case in my own words, and to the best of my recollection. He said, a very old and illiterate man, though hardly able to read a chapter in the bible, yet in what he did read, saw enough to convince him that popery and the word of God were at downright variance with each other; that either the one or the other must be a falsehood; and that as revelation, having come directly from God, is the foundation of all true religion, he resolved to be solely guided by it; and the happy and blessed result was, he was led to Christ as his only Saviour, and of course resigned his connexion with the

church of Rome. On hearing this, Father George (Mr. Macnamara) went to see him, fully invested with all the authority of a popish priest, to frighten his new religion out of him. But he very soon found that the man was invincible to all his threats and anathemas. When his reverence saw and felt this, and his passion had cooled down a little, he said, "Well, tell me, what has led to your revolt?" The old man said, "Sir, read the 10th of Hebrews and 14th verse, 'For by one offering he hath perfected for ever them that are sanctified.' If you were alive," said he, "when this offering was made, and immediately after saw a Jewish priest offering another, would you not say that he could not possibly give a stronger demonstration of his total disbelief of the finished work of Christ?" Here the priest bowed with submission to the faithful reasoning of the poor old man. "Then, sir," said he, "When you make a Jesus Christ, and then offer him up in the sacrifice of the mass, are you not outdoing the Jewish priest in your unbelief?" This struck the final blow, and away from the priest's mind went the whole foundation of the stately fabric of popery, erected by "the man of sin." And thus have we an illustrious demonstration of the truth of that comprehensive saying, "The weakness of God is stronger than men." Very soon after he (Mr. Macnamara) had renounced the errors of the church of Rome, he was received into the church of England, by law established; but here also he soon found he had to do some of the unscriptural work to which he was accustomed when in the mother church—"to make saints." By baptism, making infants "members of Christ, children of God, and inheritors of the kingdom of heaven." The same conscientious feeling which led him to fling to the pope all his Christ-rejecting dogmas, also led him to fling to the protestant bishop his Christ-dishonouring system of making saints by baptism.

Mr. M'Carthy refers to the trying, the almost disheartening position of Irish missionaries, arising from the fierce opposition of priests and clergymen,

and the constant draining of their churches by continued emigration. Similar complaints from other agents are constantly reaching us. The following is the conclusion of Mr. M'Carthy's letter.

The school in this town is again lifting up its head, after the late severe crush it received by the priest's denunciation; but the one at Clonsanny, from the same cause, is in a very feeble condition. God help us, poor Irish missionaries, we have daily to contend with priests and ministers who are exerting all their influence to obstruct us every inch we go. Every power is exerted by the priest to keep the children from bible schools, and by ministers, to prevent the people from hearing every class of dissenters. But what is most dreaded is, lest the people should openly avow their faith in Christ, by being baptized. And the very instant it is known that a person is thinking on that subject, a set is made at him to stifle the spirit of inquiry. I could give you several bare-faced instances of this, and done by men professing to be eminent advocates for the bible and the doctrine of grace. We are also suffering very much from the teeming emigration daily going out of this country. Several of my congregation lately went to America. The priest of the parish is also beginning to feel something of this. He told a friend of mine the other day, he misses more or less of his people every time he goes into his chapel, and that with the pressure of the times, and what he has lost by emigration, he hardly gets out of the whole parish twenty pounds a year. A little more of this, and the priests will soon fly from their altars.

ANOTHER CLERICAL OPPONENT.

Our missionary, Mr. THOMAS, has been well disciplined by opposition, and of course, fears not his new assailant. The following is a part of his last letter:—

The new rector who has come here is endeavouring in every way possible by bribes and threats to destroy our Sunday school that we recently commenced, and also to disperse our congregation. He says he will have no Thomases, and will give no countenance, nor kindness, nor acknowledgment to any one who will come near our place of worship. The Wesleyan schoolmaster (who is also a class leader) has become his schoolmaster, for which he is to receive an additional salary, and is to teach the church catechism. Most of the methodists now go to church after their own service.

MORE OPPOSITION.

Our reader, RICHARD MOORE is still energetically pursuing his labours. The following incident is but a specimen of cases frequently occurring in the life of an Irish missionary.

Lately, in the shambles, I was in a few minutes surrounded by a crowd of people, young and old, male and female, pressing on apparently to attack me. I cannot tell you the number; several of them were very young, scarcely fifteen years of age. One thing was in my favour; I stood in the door of a shed, so that none could get behind me.

I was surprised at the manifest hostility, inasmuch as I had been often there before, and had been treated kindly. It appears to have been a conspiracy. They began to ply me with questions, eight or nine questions were put at once by different persons. I said, "I cannot answer you all, but send me your best advocate, and I am prepared to meet him." "That is right," said they. So the cleverest advanced, and at once cast Luther in my face. I informed him that we had nothing to do with Luther, that man is too weak a foundation for any to build on for eternal happiness. I then asked him what was the foundation of his hope. "Peter," said he; and "Peter," said a second. I then referred them to the 3rd of the 1st of Corinthians, "Other foundation can no man lay than that is laid, which is Jesus Christ." I then attempted to show them that Christ was the chief corner-stone, as well as the foundation, which bound the whole building together. I then asked my opponent what materials did the Almighty choose in the formation of his church. The man walked off without replying. I referred the people to Peter's own words, "Ye also as lively stones," &c.

Mr. Moore proceeds to give the issue of his discussion. Another opponent met him, who also retired condemned by the catholics themselves. The audience were reasoned into a friendly temper, and the meeting terminated amicably. Mr. M. says, "I think the seed has been faithfully sown, but we wait God's time for the increase. I think the Lord is convincing by his word and Spirit."

From Coolaney, JOHN MONAGHAN gives us the following in a very interesting letter.

I rejoice that through the good providence of God, I have been spared to address you at the close of another month, and to lay before you a few brief instances of the encouraging

prospects with which we are still favoured. On Thursday last, your missionary, Mr. McNamara, preached in Coolaney. His discourse was plain, forcible, and impressive; his audience was large, and all strictly attentive. Whilst from the sixth of the gospel by John, sixty-seventh and sixty-eighth verses, he plainly pointed out the use of the moral and ceremonial laws, showing from these the many vain efforts tried by sinners to secure salvation by their supposed good works, whilst they neglected the one only refuge of looking for that boon of mercy through an all-sufficient crucified Saviour, all felt thankful, but none gave such evidence of their satisfaction, as some of the Roman catholics who were present. Since that time some of them have called on me, expressing their gratitude for what they heard, and requesting to get a renewed explanation of the whole chapter, and of the other portions of scripture referred to on that occasion, adding that they were struck with his conversation, and that now they intended to read the word of God, and study it for the benefit of their souls.

In regard to my own special labours, I have since my last travelled through my usual district in the baronies of Liney, Corrin, Tyerral, and part of Carberry; spent some days in each, read the scriptures to all where opportunity offered, and held some interesting meetings; and upon all occasions I have found the people anxious for religious instruction, and have been encouraged to hope the Lord's work is going on favourably; and from the great change which seems already effected, I trust we are nearly on the eve of enjoying more abundant blessings.

PAT BRENNAN writes:—

Since the date of my last letter I have been employed in visiting the people in their own houses, and endeavouring to make known the salvation of Jesus. I found them willing to hear the word of God and to speak freely on the subject of religion. I have had opportunities of reading the scriptures to a man who is now in the workhouse, and I have reason to believe that the Lord has been pleased to bless what he has heard to his soul. A few days ago, he got a pass for four days that he might spend some time with me. And when he came to my house he told me the object he had in view in coming out for a few days. "My mind," said he, "has been very uneasy since I saw you last." I asked him the reason; he replied, "What I heard you read, and the remarks you made on the subject have made a deep impression on my mind; I never fully saw my lost state till then; I now feel sorry that I did not give myself down as a protestant, for I never will kneel to a Roman priest again." I then

asked him some questions as to his hope before God. He said, he trusted fully and confidently in the Lord Jesus, and believed that the atonement which he had made was all-sufficient. He stayed with me three days, and I felt much pleasure in reading and explaining several portions of the divine word for him; he is an intelligent man and was in comfortable circumstances until the state of the times brought him low like many in our country. When going I gave him some tracts which he promised to read for himself and others. I went to the workhouse yesterday to inquire after him, and I was gratified to learn that he and some of the men sit in the yard every day and he reads either a tract or a portion of the scriptures to them. I trust the Lord will bestow his blessing.

Mr. BRENNAN, after detailing some other facts, says:—

Another girl has, I trust, been brought to the knowledge of the truth in one of our schools, taught by brother Despen. A short time ago there was a protestant clergyman speaking to her. He said, "Mary, what church would you like to join?" "The baptist church, sir," said she. "Why do you wish to join the baptists?" "I believe," said the girl, "that there is no other church so scriptural, and I believe it is the duty of every Christian to be baptized." This gentleman had been very kind to her before, but since then did not mind her; I sent for her and kept her a few days until the Lord opened a way for her; a Christian lady sent for her and she is to keep her in her own house as a servant.

The above may show you that the Lord is blessing our feeble efforts in this dark corner, where we have to contend with opposition of the enemies of truth.

Mr. BERRY writes to us the following interesting letter:—

I should have written to you more frequently, only that the loss of some of my stations by poverty and emigration, and the departure of many of my members to America and England dispirited me much; but, thank God, I am beginning again to take courage and bless the Lord who doeth all things well. At your time of life you can scarcely be supposed rightly to understand the keenness of one's feelings under such circumstances, and the consequent depression of spirits; to see the fruits of almost a whole life leave the land of one's birth and proceed to foreign shores, leaving only the least efficient and active behind, is indeed painful, and often suggests to the mind, *ought not I to*

follow them? However, there is double consolation, no one could control these events, they were ordered in wisdom, and they will result in the wider spread of New Testament principles in lands more highly favoured than poor desolated heart-broken Ireland. Last Lord's day, being the first sabbath of the month, I have commenced open air preaching, and, as usual, the Roman catholics as well as protestants attended; the congregation was not so large as last year, but I have no doubt it will increase. Of the candidates proposed I baptized only two, Richard and Jane England, two young but intelligent and pious Christians. The first Sunday of June, D.V., there will be another baptizing and open air service. We have now several candidates for baptism; but my custom is not to baptize all together, but monthly, for by this means I have more frequent opportunities of preaching the gospel to Roman catholics, and bringing our own views of Christian baptism more frequently before the public. I did, on last sabbath, feel as I have under favoured circumstances, but the thought that these two young persons were also preparing for America told on my nerves; but I must not repine. Please God I will begin again to work, fully believing that God will bless and order aright.

The following letter from our school-master ENEAS M'DONNELL, will, we think, interest our readers:—

I write to inform you that the greater part of the children who attended the school heretofore are busily employed at present in the labour of the fields, which will cause a great deficiency in the progress which should be made during the present quarter. The priest has done all he could to prevent the parents of some of the children from sending them to school to me, during his annual rounds of hearing confessions. I mention the case of one man in particular, named Rogan, who was, and is still a Carmelite of

the highest order, and wears badges belonging to different saints; and who was kept back by the priest from going to his duty, as Rogan called it, three times successively, until he should take his children from the school, or otherwise to go to the bishop, and get absolution from him. The poor man had several interviews with me privately as to how he should manage to keep the children at school; but after all I could say or do, he at length went to the bishop, and got a note from him which was not sealed, to give to the priest. He first brought it home until his son should read it for him, he being illiterate himself; and as the son could make no hand of it, he got quite angry with him, and started forthwith to complain to his master (who is your humble servant), saying, that after all the persecution he endured on account of keeping his children at my school, his son was not able to read a note containing a few words only that he got from the bishop; but, strange to tell, the master was in as great a dilemma as the scholar, for the note was written in Latin, and reads thus:—

“Eum qui has fert absolvendi facultatum tibi impertimtum.—† Thomas Feeny Riversdale.”

I did not see the man since he brought the note to the priest, but he still keeps the children to school. From the above narrative you may plainly see that even the Carmelites do not place such great confidence in the priesthood as they formerly did. Our prayer meetings are still carried on as usual, and also the sabbath-school without any alteration. The presbyterians are giving one cwt. of meal in the fortnight to the poorer children who attend their sabbath school in Tully, and as far as I could learn in all their other schools. The distress among the lower order as regards food is increasing daily. May we labour for that meat which endureth unto everlasting life, is my desire.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

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